

The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 2450.
No. 190, NEW SERIES.]

LONDON, SATURDAY, JUNE 8, 1889.

[PRICE 2d.]

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Next week full Reports of the British and Foreign Unitarian Association and other Meetings will be given in the "Inquirer." There will also be Published with it a Portrait of the Rev. H. Enfield Dowson, B.A., who is Preacher at the Annual Service. Orders for extra numbers of the "Inquirer" should be sent early, that those desiring copies may avoid disappointment.

TOPICS AND EVENTS.

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NEXT week's engagements may be conveniently summarised as follows:—Monday: 5-9, Conversazione for Ministers and Country friends at Channing House School, Highgate. Tuesday: 2 and 6, Taylerian Society, University Hall; 4 and 7, Christian Disciples, Essex Hall. Wednesday: 11, Service, Essex Church, Kensington; 2.30, Postal Mission, Essex Church; 6.30, B. and F. Conference, Essex Hall. Thursday: 10.30, B. and F. Annual Meeting, Essex Hall; 5.30, Tea and Soirée, Cannon-street; Friday: 9, S.S.A. Breakfast and Annual Meeting, Essex Hall; 6, Ministers' Conference, Dr. Williams's Library. The Rev. Prof. F. G. Peabody, D.D., of Harvard College, will deliver an address at the last-named meeting.

THE removal of Manchester New College to Oxford involves our losing Professor J. Estlin Carpenter from London; he goes to Oxford next month to settle permanently there. Many of his friends were anxious that he should not leave London without receiving some recognition of the good work he has done here in connection with Essex Hall, the London Domestic Mission, and in numerous other ways, and they accordingly determined to present Mrs. Carpenter—who has so earnestly and nobly seconded him in his self-sacrificing toil—with a portrait of her husband, as some slight token of their esteem and affection for them both. Mr. Emslie, whose portrait of Dr. Martineau is now being exhibited at the Royal Academy, was selected to be the artist, and he has painted a picture the same size as his portrait of Mr. Wicksteed, which was exhibited in the Grosvenor Gallery last year, and which is already the property of Mrs. Carpenter. It represents the Professor sitting with his hands crossed upon his knee, with an eager look upon his face, as though about to speak. On the frame is a little tablet: "Presented to Mrs. J. Estlin Carpenter by the subscribers to the London Domestic Mission and other friends, on the occasion of her leaving London; June, 1889." With it will be presented an illuminated list of the names of the subscribers, with a statement at the head which refers to Professor Carpenter's having served for nine years as Honorary Secretary to the London Domestic Mission, and states that the portrait is presented to Mrs. Carpenter in "recognition of the good work which they have done together in London, the influence of which will long remain and bear fruit after they are gone to Oxford." The picture will be on view at Essex Hall in the club-room all Whit week, and we strongly advise all our readers to make a point of seeing it.

OUR readers will peruse with pleasure the extract from the minutes of the Committee of Manchester New College respecting the very valuable gift of the late Rev. Charles Beard's books to the library of the College. We believe we are betraying no secret in stating that the Trustees of Dr. Williams's Library, &c., have purchased University Hall, and intend to transfer their collection into that building on the removal of Manchester New College, which thus secures a handsome sum for its new enterprises at Oxford.

WE alluded last week to some of the difficulties of Board-school teachers; a fresh one is suggested by a discussion which took place last week in South Shields. The chairman of the board in that town wisely asked the teachers for hints as to the best way to amend the present system of "religious instruction." In reply the teachers candidly expressed their preference for a regular examination of their pupils in the customary form, if any examination were desirable at all; obviously choosing to endure the evil of which they had knowledge instead of the suggested "informal visitation" by members of the examining committee. It is easy to imagine the kind of catechism which would be employed by the clerical visitors when they came in to look after the spiritual condition of the youthful flock. In the same spirit the teachers asked for a graduated and fixed quantity of scripture, with the abolition of text-writing, which, they truly say, is "likely to degenerate into a mere examination in spelling and writing." Their report also contained the following significant expressions:—"The teachers fear that the lessons are apt to become mechanical, and thus fail in their true object. They would therefore be glad if the syllabus could be somewhat reduced in quantity, thus allowing them more time to speak to the children on matters of conduct and habit bearing immediately on their everyday life." What a libel to describe schools where such a spirit manifests itself among the teachers as "godless," simply because they are less careful to dictate old-world sentences about Jehovah than to inculcate duty and divineness of life!

THE disaster in Pennsylvania with all its horrible accompaniment of lawlessness and rapacity has not been without its manifestations of the nobler traits of humanity. Rescues effected at imminent risk, and the swift response of the benevolent to the first claims of the distressed survivors, are features which gleam against the darkness of desolation, and suggest the finding of a soul of goodness in things evil. The numerical magnitude of the loss of life and property has really no important bearing on the problem of suffering. If evil is wrought by what we call the accidental destruction of a single home, the difficulty of its existence is not any the more real, however much more oppressive, when thousands of homes are destroyed. Innocent lives are inseparably bound up with the doings and misdoings of the responsible and culpable, and we do more good in distinctly pointing out the mischievous disregard of natural law which led up to this calamity than in wailing in impotent grief over the sufferings of humanity. If the reports be true that are now circulating respecting the warnings given and unheeded before the dam burst, we seem rather to be presented with a fearful object-lesson on the text, "Thou shalt not tempt the Lord thy God," than with any new or unexpected revelation of the ways of the power supreme.

WE are reminded here of the argument contained in a very striking little pamphlet, published anonymously a little while ago by Williams and Norgate, under the title of "Is God Omnipotent?" The author, a gentleman of evident refinement and sensibility, was led into writing on this subject by the appeal of a young friend who had met in his turn the continually recurring problem of physical evil, especially in cases when the remoteness of moral effect on others is such as to make this result appear wholly insignificant when compared with the suffering endured. The traditional notion of a God who interposes at the critical moment in answer to prayer to snatch this one from the

flood and that one from the flames, is much more frequently before the minds of the average man or woman who tries to be religious, as commonly understood, than is good for humanity. Bound up as the idea of human personality is with such interpositions, changings of purpose, and similar limitations, it is not wonderful that when the mind has conceived of a Parent Mind, it should argue too confidently from the offspring to the begetter; but in so doing there is constant danger of being led into utterly untenable and false positions.

THE anonymous author of the pamphlet referred to first endeavours to clear the mind from such misleading prepossessions as are only too apt to be encouraged by the archaic language of the liturgy, and directs attention upon the conception of a guiding power striving no less than man, though at immeasurably higher dimensions, with the difficulties involved in the bringing into existence of "an orderly world. He indicates, rather than explicitly develops, a theory not wholly dissimilar to that with which students of philosophy have been familiar during upwards of two thousand years, although the different tendencies of thought have borne opinion now in the direction of a localised deity, such as the God who is expected to send rain when prayed for, and again towards the ideal held by the prophet who conceived that what we call good and evil are alike at the dispensation of the one and only Deity. This theory, if we may thus paraphrase the form in which it is presented in the pamphlet, is that God Himself has to work under the conditions rendered necessary by the qualities of matter, and the first step to evolving cosmos is the fixing of definite and abiding laws, according to which the energy of the Universe may be best regulated. The incidental suffering which we, with our short vision, cannot explain, is bound up in this strife of the Creator with His crude material, and the justification remains until that time, when having co-worked with Him, man and the world have attained to ultimate perfection. Whether the reader wholly agrees with this view of things or not, there is no mistaking the stimulating power of the suggestions made, and the present moment is opportune for recommending it to general notice.

THE proposal boldly advanced by Earl Compton in his article on "The Homes of the People" in the *New Review* is doubtless made in the best spirit; but it is open to very grave objection. He would give the London Municipality the power to acquire land and build and hold dwellings and lodging-houses without any idea of making profit. It is easy to point to the relatively high prices charged for accommodation in the dwellings erected by various companies, though we believe a strict investigation would show that these companies do not in any instance realise high profits on the total cost of their undertaking. The high rents of houses and dwellings in London are not owing to any local advance in builders' materials, nor to difference in the rate of wages. The immense sums demanded by the owners of the sites cause such a sinking of capital that the interest on the first outlay cripples this and almost every other philanthropic enterprise, and enhances its costliness. If the present system is allowed to go on without a check the mere enabling of a section of workers to live on more favourable terms than are to be obtained in the open market will only tend to lower wages, and so aggravate the evils from which we suffer. We welcome his lordship's dictum that "a healthy home will do more than half the efforts of philanthropic and religious societies," but it must not be sought by means that tend to the further pauperisation of the poor.

THE following passage from the article in *Macmillan's*, referred to in our notice of the magazines, illustrates what an ex-Quaker feels in regard to progress in the Society of Friends. We have more than once recently drawn attention to the signs of life, not very numerous it must be confessed, but still real and earnest, to which the writer refers. He says:—

"For some time Quakerism, especially in its preaching and worship, has shown a low vitality. Some of the younger Friends are slowly bringing about small changes, and it remains to be proved whether they realise what will be required before the Society can exercise as great an influence as formerly upon the religious life of England. John Bright's career may be taken as an index of what it could do, if it were freed from merely traditional trammels. For he was not only a man of genius, he was also a Quaker preacher, though he preached chiefly outside the Quaker fold. No Quaker was ever more entirely ruled by the essential truth of George Fox's teaching ('leaning upon the immediate assistance and influence of the Holy Spirit'); but the conventional ideas and habits of Quaker meeting were too narrow for the free utterance of the spirit within him. The moral to be drawn from the singular fact of the great orator's silence as a worshipper is, I believe, the following—that the root of simplicity, sincerity and devotion from which Quakerism originally sprang is still living and strong; but it is in danger of becoming cramped by Meeting-house

proprieties; and if it is to flourish again and bear its proper fruit, it must be replanted, or at least allowed to draw nourishment from the new soil of thought and liberty which the Spirit has prepared during the last two hundred years."

THE London Mendicity Society held its seventy-first annual meeting on Monday last at Apsley House, and was presided over by the Duke of Wellington. The report was, as the chairman stated, most satisfactory, the subscriptions having increased by £80, and the working expenses decreased by £60. During the past year 917 vagrants had been apprehended, sixty-nine children sent to industrial schools, some thousands of food tickets presented and begging letters reported upon. There is an old saying that we must work either with or in opposition to others. Does the Mendicity Society work with the Charity Organisation Society? and, if so, why do they not amalgamate? We know the suggestion has been made before; but it ought to be made again and again till acted upon. We suffer needlessly from too much machinery.

It is well known that diplomatists and high functionaries are never at a loss for excellent excuses for any move which may appear {desirable to their respective directors. Did not Lord Lytton fall obligingly ill last month when his presence at the opening of the Paris Exhibition would have displeased the monarchical caste in Europe? Perhaps there is equally good reason to be given, could we fathom the depths of the Oriental mind, for the refusal to allow new railroad developments in China. As it stands, the story is ridiculous enough. It is gravely stated that the Imperial palace at Peking having suffered by fire, the "astrologers" of the Court informed His Majesty the Emperor that the fire dragon had been offended lately by injuries inflicted on his mysterious personality of one of his five in making way for a railroad just opened near the city. The celestial monster had therefore, vomited fire on the palace. So an Imperial decree announces that further concessions to railroad companies will be inflexibly refused, and the concessions made to companies already existing will be valid only so long as the dragon keeps from further incendiarism. What a wonderful creature is man, especially in his dealings with priests and astrologers!

A CORRESPONDENT writes:—The little wooden house in St. Mary's-street, Portsmouth, into which, some fifty years ago, the founder of Ragged Schools enticed, by means of baked potatoes, &c., his "little ruffians," and guided their first steps after useful knowledge, was brought to the hammer at King and King's Auction Rooms, last week, and knocked down to Mr. J. Buckle, the treasurer of the Unitarian Chapel, for £60. The mortal remains of the philanthropic cobbler of Portsmouth lie in the High-street Chapel Yard, and over the grave was erected some years ago—chiefly by means of penny subscriptions from all parts of the world—a stone monument to the memory of the good old man. It is fitting, therefore, that the religious society with which he had most to do during his lifetime, and into whose chapel he used to take on Sunday mornings for worship those of his children whose clothes were decent enough, should hold possession of the little workshop, now famous in all the world, as being the place in which was inaugurated the great Ragged School Movement. In America, especially, his name is known as "a household word." We are informed that the Ragged School Union, London, were desirous a few years since to purchase the property and remove it to London for exhibition, &c., but the tenant, Mr. W. Welch, who held the place on a long lease, objected to its being removed from Portsmouth, and has now, with great generosity, handed over his unexpired lease to the Unitarians, to ensure the property being well cared for and made to preserve in some practical way the memory of one of Portsmouth's noblest sons.

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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SHORT REPORTS.

ABERDEEN.—The out-door meetings held by the Rev. Alexander Webster on the Inches have been continued for five Sundays. The number increased week by week, and on the last two Sundays about 2,000 were present. The utmost attention was paid to the addresses explanatory of Unitarian ideas. Questions were put and answered at the close. Many were heard to say that they had listened to Unitarian ideas for the first time at these addresses, and found them to correspond with their own deepest thoughts. Unitarian literature

was eagerly asked for, and a considerable number of those present have found their way to the church. The Annual Floral Service of the Sunday-school took place on June 2, when the church was beautifully decorated, and there were large congregations, both in the forenoon and the evening. The children sang special hymns, and the choir several anthems, while some friends sang sacred solos. Mr. Webster's address was on "Everlasting Flowers."

BELPER.—On Sunday last, June 2, the annual school sermons were preached by the Rev. W. E. Attack, of Boston. He took as the text of his morning discourse Job xxii. 12, "Is not God in the height of heaven," and 1 Cor. iii. 9, "We are labourers together with God." The evening subject was "The Advantages of Public Worship," and the address closed with the well-known words of the poet Whittier:—

"Oh! brother man fold to thy heart thy brother,
Where pity dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example,
Of him whose holy work was doing good;
So shall the wide earth seem our Father's Temple,
Our loving light a star of gratitude."

The collections amounted to about £6.

BOLTON: COMMISSION-STREET.—The school sermons were preached on the 26th ult. by the Rev. S. A. Steinthal, afternoon and evening, and an address was delivered in the morning by Mr. D. Whitehead (Independent Methodist). Collections were £25.

GAINSBOROUGH.—A cantata, called "A Daughter of Moab," was performed in the Albert Hall to crowded audiences on Sunday afternoon and evening, in aid of the funds for widows and orphans at Grimsby. It was planned and arranged by the Rev. W. W. Robinson, who commended the object to the sympathies of those present. He hopes to be able to send £10 to the fund as the result of his effort.

LONDON: DEPTFORD.—At the Unitarian General Baptist Church floral services were held last Sunday. The great quantities of flowers given by various friends quite transformed the chapel. Special sermons were preached by the minister, which were listened to by large congregations, and good offertories were made. In the afternoon Mr. Callow, the Sunday-school visitor, gave an inspiring address to the children.

LONDON: RHYL-STREET MISSION APPEAL.—Mr. J. E. L. Pollard writes:—Once more I would appeal through your paper to the kind friends who so generously assist us with our Sunday-school Annual Excursion. We have upwards of 660 scholars on the books, and therefore shall require all our well-wishers to come to our aid. Contributions will be thankfully received and acknowledged by Miss Anna Sharpe, the Grove, Hampstead, N.W.; Mr. R. Morley, Studio, 192, Haverstock-hill, N.W.; or the Rev. J. Pollard, 19, Dunollie-road, N.W.

MIDLAND SUNDAY SCHOOL ASSOCIATION.—The thirteenth annual meeting of the Midland Sunday School Association took place on Saturday last, at the Netherend Unitarian Church, Cradley. The President (the Rev. H. Eachus, of Coseley) presided, and among those present were the Rev. W. Carey Walters (London), representing the London Sunday School Association, and Mr. G. Eyre Evans (Birkenhead), representing the Manchester District Sunday School Association, in addition to local members and friends. Mr. John A. Grew read the annual report. The Committee were glad to report that the work of the Association during the past year had been of a satisfactory character, but regretted to announce that the Town Hall service had had to be abandoned, as the Town Hall was closed during preparations for the Birmingham Musical Festival. The Committee further reported that the number of schools included in the Association is now reduced to nineteen, through the union which has taken place between the Birmingham schools at Fazeley-street and Lawrence-street, which now count as one. The treasurer's account for the past year shows a balance in hand of £1 4s. 9d. The Committee regretted the loss of the Rev. S. F. Williams, who had left Newhall Hill Church for Scarborough. He had been a most active worker in the Association. The Committee had also to express their deep regret that Mr. Herbert New, jun., had resigned his position as secretary of the Association, which he had held for many years with the utmost tact and ability. He had been led to take this step in consequence of his numerous engagements making too large a demand upon his time and strength. On the motion of the Chairman, seconded by Mr. Kirk, the reports were received and adopted. At the evening meeting the Rev. A. W. Timmis, of Stourbridge, read a Paper on "The Use of Sunday-schools."

PORTSMOUTH.—A desire having been expressed by some members of the congregation at High-street Chapel for greater opportunity for the cultivation of religious exercises than that afforded by the ordinary services, it was suggested that a Guild should be formed for that purpose. Inquiry into the plans pursued by the various

Guilds in connection with our denomination has resulted in the establishment of one to be called "The Guild of Christian Service." While recognising the good spirit and excellence of each existing society, it was not considered desirable to adopt either in its entirety, but to endeavour to adapt the new effort to local necessities. The stated object is "to cultivate among its members a deeper spiritual life, and to unite them in earnest Christian service." It is hoped that in the course of time the Guild may become a strong fostering influence by means of which many good efforts may be strengthened, and the young folk led to take a deeper interest in their religious home. The officers elected are:—The Rev. J. Wrigley, Warden; Mr. F. Wood, sub-Warden; Mrs. Hall, Treasurer; Mr. Tarring, Secretary, *pro tem.*; Committee, Miss Frohwein, Miss L. Hart, and Mr. H. Blessley. At the initiatory meeting eighteen friends signed the roll, which number was increased to twenty-two at the first monthly meeting, held on Wednesday, May 29. The form of service is simple, and calculated to cherish individual effort. After an address by the Warden on the subject of Guilds an interesting announcement was made by Mr. Blessley, to the effect that the treasurer of the congregation had purchased, at public auction that evening, the little wooden house in St. Mary's-street, Portsmouth which was for many years the residence of John Pounds, the good old cobbler, whose whole life was one of Christian service. That this step should have been taken on the very night of the first meeting is a notable coincidence, and it is hoped that work worthy of his grand example may be done.

SOUTHAMPTON.—The anniversary services and meeting were held on Sunday and Monday. The services on Sunday were conducted by the Rev. R. Rodolph Suffield, and good congregations were attracted both morning and evening. On Monday afternoon a tea meeting was held in the Kell Memorial Hall, at which about fifty friends were present. After tea the annual public meeting was held in the church, the pastor, the Rev. William Stephens, presiding. After referring to the recent death of Miss Dunkin, a member of the congregation, Mr. Stephens welcomed and presented to the meeting the Rev. Isaac Wrigley, who gave an address on "Dr. Clifford and the Baptists." The Chairman proposed a hearty vote of thanks to the Rev. R. Suffield, of Reading, followed with an address upon "Authorities—Infallible and Reasonable Compared."

NOTES AND COMMENTS.

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THE *British Weekly* expresses justifiable surprise that at the special meeting of the Wesleyan Missionary Committee the Rev. Hugh Price Hughes seconded a resolution, "that in the interests of the future development of Indian thought and social life it is necessary to maintain our existing educational enterprises in India." In the same number of the *Methodist Times* that reports the resolution the editor still warns against the "delusive educational hopes" which those who carry on the existing institutions consistently cherish.

AMONG a people so profoundly conservative as the Wesleyans it needs no doubt much vigorous speech to bring about a very small reform. That is why the language of the *Methodist Times* concerning the "Order of the Sessions" has seemed altogether disproportionate to the result likely to be attained. Nevertheless, the tendency is towards a more adequate recognition of the right of the laity, and against anything like priestly assumption on the part of the ministry. In the Wesleyan Manchester District Committee resolutions concerning membership were passed, the central and main article of which is the following:—"In reference to persons who might fitly be regarded as devout and godly members of our Church. . . . but who have an insuperable difficulty in attending class, we record our judgment that such persons should be recognised as members of the Wesleyan Methodist Church, of full rank and status, and eligible for office amongst us." Before such a resolution is accepted by conference there will be some considerable skirmishes and perhaps a battle.

It was to be expected that Dr. Wace, who quoted from Renan's earlier volumes so cheerfully, would be referred to *Les Evangiles*. Professor Huxley favours him with several quotations from that work, which show how far it is correct to say that Renan practically surrenders the case against the authenticity of the Gospels. A very significant part of the Professor's article is the mode in which he presses Dr. Newman into his service, as, if one might make the comparison without disrespect, Beelzebub was invoked to cast out the demons. The following paragraph is a good specimen of Professor Huxley's vigorous style:—

"So that I think that even if the creeds from the so-called 'Apostles' to the so-called 'Athanasian' were swept into oblivion;

and even if the human race should arrive at the conclusion that, whether a bishop washes a cup or leaves it unwashed, is not a matter of the least consequence, it will get on very well. The causes which have led to the development of morality in mankind, which have guided or impelled us all the way from the savage to the civilised state, will not cease to operate because a number of ecclesiastical hypotheses turn out to be baseless. And even if the absurd notion that morality is more the child of speculation than of practical necessity and inherited instinct, had any foundation; if all the world is going to thieve, murder, and otherwise misconceive as soon as it discovers that certain portions of ancient history are mythical; what is the relevance of such arguments to anyone who holds by the Agnostic principle?"

Professor Huxley is, after all, a man of faith. He has faith in science, faith in humanity, and faith in himself. One cannot withhold the praise given by the Rev. Mr. Wilbur to Hosea Biglow:—"By Time, ses he, I *du* like a feller that ain't a Feared."

THE all-engrossing subject of Agnosticism was recently dealt with very differently by the Rev. T. Vincent Tymms and the Rev. R. F. Horton. The latter is sympathetic, courteous, almost tender to unbelievers. He smiles at his brethren who speak about the past, the present and the future with such charming assurance, and thinks that these "Gnostics" have been the cause of Agnosticism. He goes on to say—speaking of Agnostics—"We are often divided from one another by mere words, and when we come to get at the realities we find ourselves insensibly approaching one another. After all our difficulties are the same, our problems are the same, our questions are the same; it is one solution that we are seeking; it is one answer that we demand."

MR. TYMMS, in a speech reported in the *Baptist*, takes a very different tone. According to this report he asked, "How is it that the infamous (?) name of Renan is still a word to conjure with in speeches and reviews?" Further on he says:—"Not Agnostics but Christians are spending money to uncover the ruins of Palestine and Syria, of Chaldea and of Egypt. It is not we, but Wellhausen and other manglers of historic documents who have thus far been confounded by scientific research. We ask for facts, not fancies and assumptions and dogmatic declarations of what must have been and what could not possibly have happened, because fatal to a theory of texts. We have no horror of Biblical criticism. We have no jealousy of Geology, or Biology, or Archæology, or any other science."

At a meeting of the English Church Union in Norwich the Rev. R. W. Rendall wondered why every communicant of the Church of England did not join. "Some said, 'I am quite with you, but still I don't care to join the Union.' His reply was that that was an odd way of showing that they were with them." We have an astonishing number of persons who show that they are with us in the same way. They agree with us so entirely that they probably think it would be a sort of needless reiteration to testify by coming to our chapels. Heaven mend them!

A METHODIST mission to the Derby is the last enterprise of the "forward party" in that communion. One hundred men, attired more or less in racy fashion, gave themselves up to worship and exhortation in the midst of the Epsom crowd, with what result it is impossible to say. That one of them, at least, had his wits about him is apparent from the reply given to a youth who asked, "Do you practise what you preach?" "Yes," said the missionary. "Then lend me a shilling," said the youth. "I don't preach lending shillings on racecourses," was the answer.

CARMARTHEN COLLEGE men will be glad to hear that the memoir of the late famous Welsh preacher, the Rev. J. Kilsby Jones, is in active preparation by his son.

We are informed that the Committee of the London Ministers' Conference cordially invite the attendance of ministers from the country to the meeting of the Conference at Essex Hall on Friday, June 14, to meet the Rev. Francis G. Peabody, D.D., Professor at Harvard University, Mass., U.S. Dr. Peabody will introduce the following subject:—"The Relation of the Minister to the Social Questions of the Time." Tea at six, and the meeting at seven.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Mr. Wade begs to acknowledge, with many thanks, the receipt for this fund of the following sums:—Mrs. Courtauld £5, Mrs. Potter £1, Mr. Henry Jeffrey 10s. 6d., Mrs. J. B. Clarke £1, Mr. John Bentley £1 1s., children of the Brighton Free Christian Church Sunday-school 10s. 6d., "E. J. B." 5s., Mrs. and the Misses Boys £1 10s., and the Rev. C. C. Nutter 10s.

LITERATURE.

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(Publishers and others sending books for review are respectfully desired to state prices.)

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THE TREE OF MYTHOLOGY.*

ONE more interesting effort to show us the old house at home, and the little wonder-garden from which we came forth, long, long ago: for this is what the study of Mythology really is. Here is the real Book of Beginnings, and whoso is wise, and will understand these things, even they shall comprehend the leadings as well as the loving kindness of the Lord; for here are the secrets of the race, and here especially may be found the first steps of mankind in the wonderful ways of religion.

The true Mythology deals with the first dawns of thought, the earliest flights of imagination, the rudimentary hopes and fears, delights and tremours, of the race. It takes us back to the awe-struck man-child of the real Eden—the wilderness, hard by the jungle; the cave, next door to the wild beast's den. Mr. Mills is right. "This staircase, from its humble, homely beginnings, starting in the first dim dawns of human thought and consciousness, leads to the starry heights, hints to us the sole mode of ascent, to infinite and everlasting;" or, as he elsewhere finely says: "This mortal is ever putting on immortality—the common, the seen, sublimating into wonderful and unseen."

It is all so natural. The early man-child had no science, and but very little experience. Everything was, therefore, mysterious, uncanny, weird, wonderful. What more natural, too, than to see life everywhere? "Nothing was dead; 'and things are not what they seem.'" What the early man-child was, unknowingly, Bryant was, knowingly, when, personifying the hurricane, he said—

"And his huge and writhing arms were bent,
To grasp the zone of the firmament."

Mr. Mills draws from his own experience an excellent illustration of how the myth would come into existence. He says:—"The writer recalls that in very early childhood he conceived, and for some time thoroughly believed, the thunder to be the sound of some tremendous wagon rumbling over the roads of clouds." He recalls, too, the pretty and pregnant hint from Casper Hauser, to whom the snow was a person, and "naughty," as it bit his fingers. With the child of to-day the natural tendency is to exaggerate. Imagination is, at first, stronger than the measured and measuring reasoning faculty. It was so with mankind in the childhood of the race. Especially would that be so in relation to religion, which itself belongs to the sphere of the invisible, and lends itself easily to the sense of the wonderful. As Mr. Mills says:—"The fondness for enlarging, tendency to overdraw and overstate, is most marked where the religious sentiment is involved, and that part of our nature is called into play which deals with spiritual, unseen, and transcending. Here the leaps and sports of imagination are most bold and vaulting, and the religious has always been the realm in which has arisen most conspicuously Mythology."

On these foundations Mr. Mills' book is built. His illustrations are varied and very suggestive, and are arranged under the following heads:—"Myths of Explanation," "Myths arising from Metaphor," "Heroic Legends," "Nursery Tales," "Proverbs, Folk-lore, &c.," "Survivals and Reminiscences," "Didactic, Ethical," "Symbolism," &c. The bearing of the whole upon the religions of the world, and upon the Bible, we need not point out. The observant reader will see that everywhere.

The intense interest and importance of the myths connected with the great primal wonders of winter and summer, night and day, and their chief attendants or causes, the sun and moon, have not escaped the discerning mind of Mr. Mills. It is not to be doubted that we have here the source of the most fruitful, the most complicated, and the most beautiful myths of the world. It is almost a defect that Mr. Mills did not collect his scattered hints and references, and make a chapter on the subject one of the features of his book.

His concluding chapter is a brilliant pushing home of some conclusions suggested by the study. His outlook is full of beauty and hope, but he seems to us to dissipate too much. The early makers of the myths did not spin moonshine; they only misread the signs. In translating myths into insights, and imaginations into confidences, we shall not lose God, but find Him, and He will prove to be "not far from every one of us." To that Mr. Mills would say *Amen* in a way—but only "in a way."

J. P. H.

* "The Tree of Mythology, its Growth and Fruitage, &c." By Charles De B. Mills. Published by C. W. Bardeen, Syracuse, U.S.

OUR HEREDITY FROM GOD.*

We have before us a book in which the student will find little new matter, much to criticise and something to think over. The preface dedicates it to "all those who, like the author, have lost faith in authoritative revelation, in hopes that they, like himself, may find satisfaction in that revelation of Eternal Life and Truth which is steadily unfolded to us in Science." We should particularly recommend it to the careful study of those who fear that Evolution will deprive the world of its maker, as well as to those who condemn the attitude taken by so called Ethical Culturists.

The volume is divided into three parts, of which the first two are little more than an introduction to the third, and of that the last two chapters contain the point of the whole book.

Mr. Powell takes us systematically through the arguments in favour of Evolution, deducing them from Geography, Geology, Anatomy, Degeneration, &c., and subsequently traces the links in the development of life from the protoplasmic cell to man. Of this portion we can only say that it should be popular; it necessarily contains little that is original, but the matter is carefully gathered from many and good scientific writers. Those who shrink from the sterner studies of the works of such as Darwin, Tylor, Max Müller, Martineau, Spencer, &c., will find here a sort of *multum in parvo*, which once mastered gives a delightful and, let us hope, not wholly delusive sensation of knowing something after all of each author without any great effort having been made. We read the portion on "Jesus the Christ of Evolution" dubiously, for it is the weakest of the twenty lectures. It indicates, what we feel in perusing the whole book, that history has not received so much critical and thoughtful attention from Mr. Powell as Physics. Christ, he says, was both the outcome and the pilot of Evolution; "from him we face backwards to our heredity in the animal; from him we face forward to our heredity in God." With him the second book of Evolution was opened, in that at his teaching, the vague uncertainty as to a future life became a positive belief; he was the dividing line between the struggle for existence and the struggle to live for ever. Mr. Powell repeatedly asserts that perfection in morals means degeneration, yet here we find the Christ described as a perfect being, and his early death seems the only way of reconciling the discrepancy.

In the portion dealing with the Evolution of morality the author seeks to prove that the germ of moral purpose exists in lower life. In different nations an altogether different code is taught. Here revenge is a virtue, there a crime; and there is no sharp dividing line between men and animals which would exist if morals were supernaturally created; so conscience emerges as the fruit of Evolution. His definition of piety is broad and true—through sympathy with and reverence for the ideal abstract-man there is established "a love for the absolute moral will, a desire to conform thereto, and remorse over failure. This is piety, whether you call your ideal God or Father. It is purely a stage of Evolution."

Mr. Powell does not stop at the point where most Evolutionists fail; they push their final cause back to the primordial cell, and no further, and their opponents argue that even here a creative will is needed to account for sentient life. But our author states that even as function precedes organism, so life must precede organic matter. There is no question of life arising from the inorganic, any more than of animals being evolved from plants. They are two forms of existence, the one possessing substance and energy, the other substance, energy, and sentience, both arising from a common matrix. The crystal he places upon concomitant lines with the cell, and organic and inorganic are simply forms of differentiate life, at the back of which lies the undifferentiated. Therefore life is the eternal necessity, the mode of the universe, the "I am," and we must abolish the idea of a "beginning" of life.

Pre-conscious sensibility is sharply distinct from consciousness or unconsciousness. It antedates them, and is the sensibility from which they arise. Consciousness is an imperfect tendency, unconsciousness a state of self that operates perfectly without supervision. Self-consciousness determines self as a moral intelligence, and shows the road by which we have journeyed, and that which we should follow. Here we have the final idea, and recognise the infinite. So the purpose of the infinite existed in pre-consciousness, from which all effort emanated, or rather the infinite *was* that pre-consciousness, and it rolls onward into the future in the self-higher-than-self which forms our ideal—which is, "That moral idea which our consciousness affirms is Divine Self, the Real Being, the Supreme One, in whom we have our higher life, and in whom is our hope."

This is not a new conception of God, but it is good now and then to contrast such with the sentiments floating through our daily life. We recognise unity as nothing but a collection of unities, and here we

find God depicted as the unity which embraces all that exists; he is no avenging deity, no faulty father made in the image of man, but a purpose interpenetrating all. There is no need for a supernatural creation, for "God is not apart from nature." It may be argued that this is downright Pantheism; however it is not that Pantheism which reduces God to force and matter; but that which envelops force and matter in God, and sets man face to face with him in all relations of life.

The book finishes with a chapter entitled, "That Last Enemy: Death," which can only be touched upon here. It defines the end of Evolution to be "the production of those ultimate relations which are most intelligent, orderly, and ethical, and on the whole productive of the greatest degree of ethical progress." Physical death is but a step onwards, it is a readjustment of conditions, a part of the progress demanded by Evolution. We shall still live, and shall find a greater good to struggle up to.

This as a book may not supply any great need, but from beginning to end its purpose is distinct and unwavering, and it will be certainly welcomed by those who, having a little knowledge, desire more.

Y. Z.

ARTICLES IN THE REVIEWS.

Two important articles appear in the *Contemporary* this month. One is by Dr. Edwin Hatch, and the other by Sir J. W. Dawson, and readers need not be informed therefore that they represent very different schools of thought in reference to theology and the Bible. Sir William Dawson is one of the few very eminent scientists who are still so attached to Genesis as to accept the responsibility of defending its statements as scientifically accurate, and in his present article he pushes home upon the pseudo-orthodox the consequences of their adopting a more or less advanced position in regard to the Old Testament problem. In particular he deals with Dr. Driver, who recently criticised with much force and acuteness the volume published last year by the American naturalist, and already noticed in this journal. The gravamen of his charge against "the Sadducean School" that will not "identify itself too closely either with the doctrine of Moses or of Christ" is just that they forget that "the Jesus of the Gospels commits himself to the genuineness and divine authority of Moses and the prophets." He discerns no contradiction in the accounts of creation given in Gen. i. and ii., and if there were such a contradiction, he says, in effect, what stupid persons the editors who patched the "documents" together would have been, had any such process as editing occurred, as he does not believe.

"If, however," says Sir William, "we look at the other side of the question, from an historical point of view, the facts of the Exodus are all consistent with the necessity of a leader, law-giver, and historian, like Moses; a collector of his nation's history up to his own time in Genesis; a chronicler of events during the march to Canaan (Exodus xvii. 14—xxiv. 4, 7), probably with the aid of trained Egyptian scribes, of whom there must have been many in the camp of Israel; a legislator whose laws were framed from time to time as exigency required, were incorporated in the narrative of his work, and were finally summed up in that wonderful and most archaic compound of history, law, and poetry, which we call the Book of Deuteronomy. No minute and laboured criticisms can ever avail to shake this fabric, any more than paper pellets can sink an ironclad."

From all of this it would appear that what Dr. Hatch says in his article respecting the surviving power of "opinion" connected with theology is amply illustrated by the geologist, who is thus found incredulous respecting the stratification of Biblical literature, and who has apparently forgotten that mere paper pellets, if sufficiently numerous, may avail to sink even an ironclad. His concluding paragraph, however, may be commended to the careful notice of the conforming heretics. Describing the promulgation of the book of Deuteronomy as it is now commonly conceived among critics as being the device of men "morally on a level with Flint Jack and dishonest grocers," he asks how certain learned ministers "can expect us to go to church and listen to them when reading or preaching from these old forgeries?" a question which must be left to them to decide. We are to have more of this matter, for Sir William means to deal, in a future article, with the Antediluvian Age and the Deluge.—Dr. Hatch's article is conceived in a very different, and we venture to think, in a much more scientific spirit than the one we have just noticed. He appeals for the extension of the principle of inductive investigation to the realm of theology in place of the dubious metaphysics of the schools, and at once starts a most important inquiry, viz., "Is there anything in the sphere of thought corresponding to that which serves as a check upon free imagination in the sphere of sensible experience? Is there anything which promises to give mankind the same sense of certainty in regard to the one which they are beginning to feel in regard to the other?" The answer is a hopeful one; but in order to show the hope the theologian must be content to turn "from metaphysics to history" with Dr. Hatch. He briefly

* "Our Heredity from God," by E. P. Powell. (D. Appleton and Co., New York and Paternoster-square. 6s.)

indicates by one or two examples the kind of historic connection observable in the evolution of theological opinions, taking for illustration the Atonement and the Lord's Supper. The meaning of these important matters in the history of Christianity is to be sought in the patient investigation of the circumstances of the ages during which they assumed form in the minds of the devout. By means of such patient study conducted, as in the case of physical science, by a multitude of observers, Dr. Hatch believes we shall attain to a greater sense of certainty in theological matters, for, to condense his contentions, there will be a perception of the relativity of opinions to the circumstances of successive thinkers, and a deepening consciousness that we must leave off trying to frame cosmogonies and realise the limitations of human knowledge. This very thoughtful and brief article deserves special attention.—The other contents of the Review are interesting in various ways, as will be seen from the following indications. Dr. Walsh advocates arbitration instead of "the Battering Ram" as a pacifying agent in Irish affairs; "Vernon Lee" gives a cleverly-arranged discussion on "The Use of the Beautiful;" Sir Morell Mackenzie writes on "Speech and Song," and his remarks may be profitably read by all ministers and public speakers; Mr. Stead discusses Boulanger once more; and Colonel Brackenbury and the Lord Mayor give papers on the Volunteer movement. Several minor papers fill up a good number.

The Nineteenth Century opens with the now celebrated protest against Female Suffrage, which is signed by ladies many of whom are eminent in social and cultured circles. Perhaps the sting of the argument against the extension of the vote to women on the same terms as men consists in the insinuation that women leading immoral lives would be more likely to receive the franchise than honourable women, who, it must therefore be presumed, all get married and live happy ever after. Despite the respect due to many of those whose names are appended to the protest, we fail to see how objectionable persons may be safely entrusted with the decision of School Board and municipal matters, while their vote for Parliament would be so dangerous as is supposed. If the matter were not so serious we should be inclined to say it is like a woman to be illogical, and here is ample illustration.—Mr. Samuel Plimsoll takes an early opportunity of replying to the criticisms of Mr. Thomas Scrutton, chairman of the Chamber of Shipping, in his recent article, "Twelve Millions per Annum Wasted in the Sea." Those who have followed the discussion will be interested in observing the details of the debate, which, of course, cannot be given here. Mr. Plimsoll admits some looseness and inaccuracy in his former Paper, but returns to the charge by corrected and by fresh statements concerning the awful loss that goes on year by year. The truth would appear to be that a small minority of bad men are open to the worst that Mr. Plimsoll or anybody else can say about them on this subject, and we hope the defects of the prosecuting counsel will not screen them in their evil practices. Another article, and one intended to conclude the present controversy so far as Professor Huxley is concerned, contains that gentleman's reply to his recent critics. He endeavours once more to set forth what Agnosticism really is, and in doing so makes it evident that the title of Agnostic is applicable to all who will not say they are certain of the "objective truth of any proposition" unless they can bring forward evidence which logically justifies that certainty. This is all that is essential to Agnosticism according to Professor Huxley. Observing, as he must, that there is a scientific theology, or an attempt made to establish it, he points out that Agnosticism is most correctly described as conflicting with Ecclesiasticism, which he defines, on the authority of a quotation from Dr. Newman, as "the championship of a foregone conclusion as to the truth of a particular form of theology." "The cleric asserts that it is morally wrong not to believe certain propositions, whatever the results of a strict scientific investigation of the evidence of these propositions." With such a foe the Agnostic cannot consent to hold truce. Having thus defined his position again, Professor Huxley examines in detail the arguments brought against him by his recent critics, and in conclusion justifies his former remark concerning the injurious effect of an established orthodoxy in theology. In his judgment "it is extremely inexpedient that any subject which calls itself a science should be entrusted to teachers who are debarred from freely following out scientific methods to their legitimate conclusions, whatever those conclusions may be." This sentiment, so long recognised among us, will surely command increasing approval as the temper of theologians receives further discipline by contact with students of physical science. Among the other noticeable articles this month are Mr. E. Clifford's description of Father Damien's work among the Hawaiians and Professor Dicey's brief comments on "The Ethics of Political Lying," the application of which is sufficiently obvious. Prince Kropotkin also discusses the lesson of the Great French Revolution, and Sir M. E. Grant Duff reviews Sir John Strachey's lectures on India.

In the *Westminster Review* an analysis is given of the New Code, and those who are desirous of understanding the present state of educational affairs as regards elementary schools in this country cannot do better than peruse this article, pen in hand. Short papers on a "Rational Use of Sunday" and the "Poor at Home" are also worth attention, though the former is little more than a *rechauffée* of extracts from a recently published volume on the subject. A valorous defence is offered for Henrik Ibsen in much the most considerable article in the first part of the Review. This author is one of the most remarkable of our day, and as opinions respecting his utility to modern thought are likely to be strongly divided it will be well to notice the grounds upon which his daring social heterodoxy is defended. Our readers are more likely to pass on to the "Independent Section" in search of the concluding article by Laon Ramsey, on "The future development of Religion." We drew attention to the former article last month; its successor is characterised by a similar earnestness of temper, and it must be added by a similar weakness of argument. It is not difficult to observe that the writer is unwilling to part from all theological capital, though he is shrewd enough to dissociate his Supreme, the Eternal, the "Power not ourselves," &c., and other paraphrases adopted to signify God, from the ideas of will and consciousness which are indissolubly bound up with the conception of a Personal Deity. His conclusions are, as might be expected, in favour of an ethical development of religion in which duty—with its object more or less ill-defined—will occupy the supreme attention of the religious. A short paper on "Divorce" gives some curious facts respecting the causes for which marital separation is sought and obtained in the United States; and Bi-metallism is criticised by Mr. H. de B. Gibbins.

The New Review is appropriately named, not only in respect of its novelty in point of date, the first number having just appeared, but also as representing a new effort to reach the widest possible circle of readers owing to its extreme lowness of price. Half-a-crown spent on your monthly imparts a sort of presumptive magnitude to its contents, and opinions which vented at the street corner would be little heeded often obtain an undeserved respect when printed in one of the high-priced Reviews. Mr. Archibald Grove, who edits the *New Review*, evidently means to dispense with the factitious aid of mere expense, and intends to appeal to the honest judgment of readers who can only afford sixpence. For this sum one is offered ninety-six well-printed pages containing seven articles this month, the first being a "double" one on General Boulanger. M. Alfred Naquet, the Senator, explains why he, a Republican, casts in his lot with the anti-republicans in favour of France's latest Cæsar, and M. Camille Pellatan, the deputy, states his reasons for opposing the further advance of the general. Mr. Henry James discusses "The Play" in his airiest vein, and Lady Randolph Churchill describes her experiences in Russia. Several earnest articles remain, viz., Earl Compton's "Homes of the People," and Lord Charles Beresford's "National Muscle," both commendable; and Mrs. Lynn Linton's article on the "Religion of Self-Respect" may possibly stiffen the backbone of a reader or two who need reminding of the excellence of that pagan virtue. Mr. T. W. Russell discusses, in a vigorous article, the "Unionist Policy for Ireland." On the whole the *New Review* has made an excellent start, and will doubtless live to make its title a misnomer. (Longmans, Green and Co.)

THE MAGAZINES.

Sunday School Helper. The place of honour is given this month to a sketch of the life of "Abraham Lincoln," by the Rev. W. M. Ainsworth. It brings out clearly a fact which sorely puzzled the British people at the time when the great civil war was raging in the United States, and to a great extent alienated their sympathies, viz., why the President delayed his proclamation cancelling slavery. He was struggling to maintain the union, and slavery was a secondary question with him and the Republican party. Professor Estlin Carpenter furnishes the student with his fourth contribution on the "Old Testament," in which he shows how the text was formed. We have next a fourth letter on "Girls: their Duties, Difficulties and Desires," and another "Lesson on Intemperance," which is very practical. Then the Rev. Thomas Robinson gives us one of his delightful "Holiday Rambles." He describes a country walk, and describes with such relish what he and the boys and girls who were with him found and enjoyed that he raises a strong desire to go with him next time he goes out. The Rev. Owen J. Jones concludes his directions "How to Decorate a Schoolroom." This series has been of a very useful kind. We ought to get rid of our usually bare and unattractive school-rooms, and have in their place rooms bright and alluring for the young folks. Two "Prayers for Superintendents" bring to a conclusion a very good average number.

The Contemporary Pulpit contains a sermon in full by Canon

Liddon on "The Likeness of His Resurrection," and by Archdeacon Farrar on "The Prodigal Son," with the customary "outlines" of other sermons. Church life in Leamington and Warwick is described, and a sketch given of the Bishop of Truro.

The Expositor opens with a brief instalment by Dr. Jessopp, on "Primitive Liturgies and Confessions of Faith," and somewhat startles the reader by the suggestion which forms his point of departure. "That something like a dogmatic Confession of Faith was drawn up very soon after the ascension of our Lord appears from the nature of the case very probable." Professor Stokes contributes a highly interesting account of "St. Columbanus and his Library," but the other contents are of even smaller interest to living men.

The Sunday Magazine is chiefly noticeable just now for Archdeacon Farrar's "Great Men of the Centuries," in which series he has reached the fourth century, and writes of Theodosius I., Chrysostom and Ambrose. Among the stories, which are pure and interesting, is a short one by Hesba Stretton of "Little Meg's Children" fame, in which she tells the story of one of the little victims slain to make a British holiday.

In *Time* Mr. Maxwell presents a very readable article on "Journals and Journalists," and E. C. K. Gonner discusses "Thackeray's Genealogies" in a second paper. The most valuable contribution is Dr. Clifford's lecture on the Baptists as delivered recently at South-place and reported in our columns.

Life-Lore has just completed its first volume, and a very interesting volume it is. The magazine has achieved remarkable success in America, and is steadily advancing to a very high place among our popular scientific journals. The puzzle for young people on the "Feet of Birds" is an excellent idea, and should profitably as well as happily employ children in many a household.

Tinsley's Magazine opens its new series with some fairly good pictures in addition to a good supply of fiction and general literature. Among the articles of general interest is one on Sir John Lubbock, a portrait of whom forms an excellent frontispiece to the magazine.—(Price 6d.)

The English Illustrated continues the story "Sant' Ilario," by Mr. F. Marion Crawford, who has recently received high honour from the French Academy; and Mr. W. Clark Russell's story, "Jenny Harlowe," opens up in all his fascinating style. The pictorial articles describe the Wandle, well-known to Surrey pedestrians, and the Savoy Chapel, well-known to everybody. The number is an excellent one.

Macmillan's also contains a goodly contribution by Mr. Clark Russell, in the chapters describing the catastrophe which has been so long coming, in his tale "Marooned." Mr. George Saintsbury's Essay on Crabbe, and the Rev. George Edmundson's on "Holland and her Literature in the Seventeenth Century," are valuable aids to the student. The latter may be commended as especially valuable. Mr. Mowbray Morris gives a lecture (delivered at Eton) on Sir Walter Scott. "An ex-Quaker" discusses the relation of John Bright to Quakerism, discovering reason to appeal to his quondam companions of the "Meeting-House" for greater freedom of utterance and larger life among them.

Cornhill continues its serial tale, "The Country," the only one now running in its pages. Among its complete contributions is a very chatty description of a voyage to Lisbon, and one more sheaf of amusing school-boy answers in "Things not generally known." This latter reminds us that even dull scholars are useful, and how useful let magazine writers confess. The biblical student may feel interested in learning the following items. "Teraphim" "was the father-in-law of Samson, and he took Samson's daughter and gave her to some other man, and Samson burns his house and him." Joshua "was the son of Nun; he was sometimes called Jesus; he rested three nights in the bosom of a whale, and the Book of Joshua is sometimes called the Book of Jasher. The spirit of the Lord was upon Joshua, and he died of an old age." One boy declared Milton wrote the Bible—a statement not divest of significance; for are not his notions of Satan accepted currently as if found in Holy Writ? Another, being asked for a biography of David, briefly and enigmatically wrote "cild Glia," a statement supposed to mean "killed Goliath."

SHORT NOTICES.

Great Thoughts for Little Thinkers. By Lucia T. Ames.—An entirely well-intentioned and fairly executed book. In the absence of some ideal book of the kind this might even be accepted as extremely useful. It covers a great deal of ground—all the way from "the first thing that ever happened" to the decisions of President Lincoln concerning slavery. We can easily imagine a wise mother making this a very precious book for Sunday afternoons, especially as it contains many clever and enlightening pictures. It is written from a point of view that may be called devout compromise; but the

rather venturesome references to creation and to the Creator are somewhat startling. The following sentences are instances:—"The word creation means to make something out of nothing," "When you hear people say 'God created' it means that He simply thought something, and it was instantly made," "You have been told that God never sleeps, and this is true. He is always thinking, and as He creates by thinking he must always be creating," "God never moves," "God has no eyes nor ears, for he has no body. Yet he can see and hear everything, and is a real person." Surely it would be well to avoid being so crudely explicit. A few of the Bible stories seem wanting in candour, notably the story about the attempt to sacrifice Isaac. The writer resolves it all into thoughts and feelings; but the story in the Bible is terribly plain, and the writer evidently meant what he wrote. But, defects apart, the book unquestionably deserves attention. (London and New York: G. P. Putnam's Sons.)

Essays and Addresses, by Bernard Bosanquet, M.A. Nine essays are here given to the public in a permanent form, and we do not hesitate to say they better deserve such a fate than three-fourths of the matter we are called upon to notice. The author exhibits so rare qualities of perspicuity and orderliness that the reader feels, quite apart from the drift of his argument, the charm of contact with a vigorous and clear thinker. The general scope of the book is all we can indicate here, leaving to a possible future occasion further reference in detail to the position assumed by Mr. Bosanquet to the social and theological questions of the day. Fully one-third of the book is occupied with purely philosophical studies, the essays of this character being on the Theory of Identity, Knowledge and Opinion, and the True Conception of another World. In the last named there is, as no one who knows the author's temperament needs to be assured, no attempt to postpone "the Infinite" to a future state; and any good person who is led by the title to expect pictorial dreams of heaven may be warned off. The bulk of the remaining essays deal with social questions, and manifest a decidedly practical turn. Mr. Bosanquet would accept Robert Owen's "The New Moral World" as a title equivalent to Christ's phrase "The Kingdom of Heaven;" and directs his readers to actual good work as the only possible essence of heavenliness. The essay on the New Testament is full of instruction, and might very well serve as a model illustrating the attitude of those who, while acutely critical, have still a vivid perception of the utilities of Scripture. If there is a fault in Mr. Bosanquet's style it is the impression he gives of over-assurance in his own accuracy of judgment.—(Sonnenschein.)

The Method of Creation, by Dr. Crosskey, has reached a second edition in a short space of time, despite the stupid censures of some orthodox critics of the narrow type. The book has been improved by the addition of a few explanatory paragraphs here and there; otherwise it is identical with the first edition. We need only express our pleasure at the endorsement by the public of our previously expressed opinion of its high merits as an introduction to Geology. (Sunday School Association. 1s.)

Notes of my Journey Round the World is a pleasant book to read, though neither remarkable for novelty of observation nor peculiarity of style. It is the work of a young gentleman who had just terminated his four years of university life, and was then refreshed by a tour round the world, *via* New York and San Francisco to Yokohama, and so through China, India, and Egypt back again. As a book of notes it is entertaining and chatty, and its author, Mr. Evelyn Cecil, B.A., is modest enough to claim no more for it. A considerable section is given to Japan, the description of which is specially interesting to Unitarians just now. Some excellent pictures accompany the book. (Longmans, 12s. 6d.)

Cassell's New Popular Educator, Vol. I., is in our hands, and its copiousness, clearness, and accuracy is simply marvellous. This is by no means a re-issue of old matter from standing plates, but has been so completely revised, and in parts rewritten, that it may be safely taken as the latest and most valuable aid to self-education. The price is five shillings.

Debre's House of Commons and Judicial Bench is an indispensable work, which contains, in addition to the contents indicated by its title, a vast amount of information of historical and social interest, and supplies the armorial bearings of the judges and all the persons engaged in making the law, as well as those of the Parliamentary divisions, while it supplies further an abridged peerage quite sufficient for all ordinary purposes of reference. No pains have been spared in bringing the work up to date, and it is generally well printed. (Dean and Son.)

"A 'Galloway Herd,' or, to use Latinised English, a Galloway 'pastor,' has collected some of his reminiscences into a little book entitled *About Galloway Folk*. We cannot say more for the book than that its author is the gentlest of men, and one who evidently loves the gentlest of jokes. (Blackwood. 1s.)

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.

ESTABLISHED 1842.

LONDON, JUNE 8, 1889.

THE ETHICAL CULTURE MOVEMENT.

If the readers of the *Inquirer* do not by this time understand the origin and aims of the Ethical Culture movement the fault cannot be charged to the numerous correspondents who have responded to our invitation to discuss Mr. SAVAGE'S criticism of their position. The names appended to some of the letters, as well as those of writers who have preferred to use other signatures, are guarantees not only of high intelligence, but in some cases of beautiful moral enthusiasm. Dr. COIT himself, who combines both characteristics, has laid before us a reply to Mr. SAVAGE, and we have had access to printed discourses by the South-place preacher—if we may use that term—in addition to a fairly full report of his lecture in the series recently delivered on Sunday afternoons by representatives of different forms of spiritual activity. Whatever ultimate verdict may be passed by readers respecting the validity of the position assumed by Dr. COIT and his sympathisers in this country and America, and however the prospects of their success as regenerators of society may be calculated, it is satisfactory to feel that their critics among us need not any longer misunderstand them. May we venture to hope that they in their turn will not spare a little pains to understand their critics?

The Ethical Culture movement, we gather, arises from two springs, one of them of a positive and the other of a negative character. We gladly recognise the chief spring to be a philanthropic desire for moral improvement; the secondary cause of a movement which now adds itself to other agencies actuated by this desire is a revulsion from the doctrine of GOD as the Sanctioner of morals. Possibly—indeed, to judge from one or two expressions in the correspondence which we are now closing, probably—the order in time to be assigned to these two springs of action should be other than the order in which they have just been placed. It would appear that some, at least, who are attracted by the movement have been first repelled by the difficulties associated with the conception of GOD. Dr. COIT is careful to dissociate the Ethical Society from the mission of proclaiming either atheism or theism. It exists, he would tell us, not to maintain a theory, but to inculcate a practice. Agnosticism is discriminated from it again by lack of the enthusiastic certainty with which the Ethical Society maintains the divinity of duty. A perception of the absurdity of multiplying the individual man by a thousand millions, and worshipping the abstract concept which, like a blurred photograph, emerges under the name of Humanity, preserves the member of the Ethical Culture Society from ranking himself among the Positivists. "Pledged to no philosophical theory of the nature of GOD or of the Universe, or as to the limits of human knowledge," he is prepared to welcome all comers who come to work—provided they do not derive the sanction to right actions from "speculative theories." To share the feeling, more or less common to all, that there is a Right that should be done and a Wrong which should be shunned is enough. The concrete actions which result from obedience or disobedience to the moral law written in human nature are very varied, but the essential thing is that the human mind should exercise this power to discriminate between good and evil. And Dr. COIT is so far with the libertarians as to believe that man is free to concentrate his energy on the pursuit of the one and the elimination of the other.

We have felt it our duty to state at this length how we understand the position taken up by the supporters of this movement. If anything of importance is needed to modify the description it has escaped our notice. Persons so keenly alive as Dr. COIT and his friends are to the suffering needlessly wreaked upon each other by theologians who forget that charity exceeds faith itself, will not be easily betrayed into passion if we have attributed to them in mistake anything more or less than really belongs to their position. And yet we cannot conceive how anyone glancing at the sentences just penned can deny that, in the very breath with his repudiation of philosophical theories respecting GOD and the

Universe, the Ethical Culturist has implicitly and, as it seems to us, unavoidably, committed himself to a very considerable theory, philosophical or not, respecting human nature. Speculation is speculation, whether it refers to the objective or to the subjective side of experience; there may be, and doubtless are, more chances of error in the former case than in the latter, but the history of mental science, nay the course of non-theistic Ethical philosophy itself, shows sufficient variety to prove that judgments concerning the moral nature of man are often hazardous in the extreme. It is in vain to say, "but we won't theorise, we only want practice." Automatic actions alone can be divorced from theory, implicit or explicit. As soon as consciousness is appealed to and motives are sought you must assume something, and you must proceed in accordance with principles deduced from your assumptions. Dr. COIT assumes the divinity of duty, for reasons satisfactory to himself. He would recoil with horror from the assertion that men only do right to each other for what they will individually get out of it, and his scorn is even extended to those who regard the hope of existence in a nobler life as a reasonable ground of appeal to people who need stimulating to greater moral endeavour. But he would appear to be unmindful of the fact that, for want of the theory of the divinity of duty which forms the core of his teaching, other students of morals have sunk, like the extreme exponents of the self-interest theory, into the most grovelling and insulting views of human nature. We are quite as painfully aware, we hope, of the miserable futility of simply discussing theories; we, and our friends, have long tired of the fruitless wranglings of pedants who have wasted in mere argument the precious years which should have been devoted to practical pieties. Had the scholars of Christendom learned more of the spirit of the founder of the faith they toilfully sought to define it might not have been left for the present age, despairing of religion, to devise a brand new agency for the moralisation of mankind. But is religion a thing of speculation only? Has nothing good been done by it? Insistence upon actual deeds of brotherly sympathy, the giving of one's life for others, loving man whom we see, and doing the word rather than merely hearing, these things, surely, are manifestly inculcated in the writings of the New Testament. He who preaches them now can hardly improve upon the directness of the teaching, though he may fail to replenish the source of motive by noblest conceptions. Dr. COIT in one of his discourses quotes the pregnant saying of the Sermon on the Mount, "Leave there thy gift before the altar, and go thy way. First be reconciled to thy brother, and then come and offer thy gift"; and pleads that it may "not be counted against some of us if going forth to our offended brethren we never get back to the altar." It seems to us that in so going to do his duty, animated by such conceptions as those which implicitly underlies his teaching, the lover of man is already offering his gift to the unknown GOD on the altar of Duty. Is it, then, not possible to serve GOD in serving men? Let generations of the world's best give answer.

It would appear that the mental step taken by the sweet singer of our century who boldly calls duty the "Stern daughter of the voice of GOD," is that from which, surrounded as it is by intellectual responsibilities and difficulties, our Ethical friends recoil. Duty is divine, nay "Duty is GOD," says Dr. COIT. In the same way we may in some moods say the Universe is GOD. And yet the mind is dissatisfied with these poetic hyperboles; nor does it find, in many cases at least, the rest of conviction till the guide by which men have been led to know and to love the good is recognised as the will of GOD, of whom are all things, including men. And if, as we maintain, there must be theory at the heart of every choice made by thinking creatures, it is a great thing to ask us, because belief in another Mind than man's is a theory, to surrender our trust in the aid of the GOD of whom we are, to abandon our delight in a world through which His influence streams on receptive minds, and to decline the heightening effect upon our spiritual outlook of the Grand "Perhaps," which as even Dr. COIT's immediate predecessor said, is still before us. If a mind can no longer recognise, in addition to the feeling of duty's compulsiveness, that the compelling power is ONE higher than man, if it is no longer drawn to acknowledge its dependence upon the eternal Being whom we name GOD, if it neither yearns towards spiritual unity with the Life that moves through all things, nor humbly thanks Him for life and for thought, it may possibly yet discharge MARTHA'S part and be very usefully busy about many things. Most of us love that humbler sister, perhaps more than we know; we wish she could believe that we find *our* strength for work by sometimes sitting at the feet of one whose love for man was the fuller for his love of GOD, and that she also might find that better way.

WILLIAM WORDSWORTH.*

HARTLEY COLERIDGE was right in saying people would love each other better for their common love of WORDSWORTH. It ought to be the abiding service of a great writer to mankind that the increase in the number of his admirers should be accompanied by a corresponding development of mutual kindness among men. In this respect the face of genius becomes like that of ESAU to his brother, "as the face of GOD"; for those who most deeply feel drawn to worship the Maker of the World-poem are most tenderly united in sympathy with each other. In literature, as in theology, there is only too much need for confession that jealousy cankers the blossom that should have broken from the bud. High priests of criticism have sneered down their rivals with as much virulence as pontiffs have cursed the heretic. But in the more lowly ranks there is more comradeship. Opposing armies have fraternised ere now at the outposts, while in the tent of council the deadly game was at its height; and sects are often nearer than their fighting leaders have imagined. Happily the sectarian spirit has not enslaved literature to any great extent, and though we employ the terms of ecclesiastic strife we thankfully acknowledge their needless strength. Little coteries and cliques exist, or are supposed to exist, whose animating principle is the exaltation of their particular hero, and the depreciation, implicit or avowed, of all others. Individuals may be found whose two drops of the wine of enthusiasm have been poured out before the shrine, say, of SHELLEY, or on the grave of KEATS, and they have no kindly liquor left for others. We suppose no man of full-blooded nature ever associated into any of the various unions for the study of this or the other favourite author without being sensible of the danger of narrowing his sympathies while possibly increasing his knowledge. If time sufficed the wise man would join in every society for the better study and enjoyment of the poets and other great authors. For without an interpreter even ESAIAS, the prophet, may prove dry reading, and though one can interpret somewhat to himself he gains immeasurably by the suggestions of others, if it be only the gain of greater assurance that he is right and they are wrong. Therefore Shakespeare societies, Browning societies, Wordsworth societies, and all their tribe are desirable institutions in so far as they aid their members to a fuller appreciation of their poet's thoughts. He who cannot belong to all, or perhaps to any, of these officially constituted colleges of literature may console himself with the reflection that he is enrolled in a fellowship wider than them all. If he has a healthy literary palate, or if being modest he dare not presume to more than knowing when an author's thought "finds him," as the older COLERIDGE said, he may be sure that he will meet friends everywhere along the ways of life; and many a voyage will be shortened, and many a winter evening will be cheered, by the comparison of notes made between him and the kindred spirit who, like himself, has not read altogether in vain.

The Wordsworth Society, the *fons et origo* of the volume now before us, was in existence for seven years, viz., from 1880 to 1886. Mr. WILLIAM KNIGHT, who has just issued an appropriately prolix "Life" of the poet, tells us in the preface that some half-dozen enthusiasts started the Society, and that at its close no less than 344 members were enrolled. It is not clear why the Society thus speedily agglomerating into goodly proportions should dissolve again into the larger society of book-lovers at large to which we have alluded; but it is satisfactory to find the septennate of its existence was so abundantly productive of high-class criticism. These Papers by the author of "John Inglesant," RICHARD HOLT HUTTON, MATTHEW ARNOLD, STOPFORD BROOKE, J. RUSSELL LOWELL, JOHN VEITCH, and Lord SELBORNE, to select a few only of the writers here represented, are an important contribution to current literature; for while we cannot regard any of them as epoch-making, they each and all exhibit the subjectivity characteristic of the present age. If we do not learn a very great amount that is new concerning the poet, we are put in possession of his effect on some of the picked minds of this generation. What little there is that is novel in the book, or comparatively so, tells quite a different story. We find the impression made upon the minds of his neighbours was very different from that produced among the cultured professors and others whom we have named. It may be interesting if we concentrate our attention upon this point.

It is certain that many a good deal of misspent energy is exhibited by enthusiasts in WORDSWORTH'S school. They cannot understand how it is that one who did so much to bring back literature from the turgid style of the eighteenth century to a simple and direct mode of speech should have failed to reach

to any great extent the people whose diction he sought to purify, and in whose national aims he really felt a patriot's sympathy. It is not necessary, at this date, to defend those who candidly criticise WORDSWORTH'S method from the charge of prejudice. The age of BYRON and MOORE, the age of JEFFREY and the Reviewers, has no such claim upon us as to involve us in that fashionable persecution of the great Lake poet which not even the most laudatory encomiums of SOUTHEY and COLERIDGE could check. If any fashion prevails now it is a fashion of quite an opposite kind. It is now generally conceded that WORDSWORTH was not only great in thought, but great in utterance; and the difficulty of accurately pointing out his defects is enhanced in proportion to the high estimate which the critic has formed concerning his work. But enthusiasm should not blind WORDSWORTH'S admirers to the great deficiency which characterises his works. The Westmoreland rustics, whose reminiscences have been collected for the defunct society by Mr. H. D. RAWNSLEY, and presented in the volume under notice, complain that there was no laugh in "Mr. WUDSWORTH'S pomes." They were not such as children could understand. The peasants respected him, but were manifestly without warmer feelings towards him. And, to say truly, it would appear that the author of "Lucy Gray" and "The Pet Lamb" was nearly always too highly exalted by his philosophy, and too constantly employed in verse-making to allow of a marked affection on his part for the rustics, and for the children whom he studied and described. It must be confessed he had the sympathy rather of the artist than of the man; and it is surprisingly recorded of the gentle singer that "he niver cared for children," nor for animals (with the possible exception of "lile ponies"), nor even, says a quondam gardener's boy, for any flower in particular. "He cared nowt about folk, nor sheep, nor dogs," says one of those who knew him personally, and the same verdict is echoed from half-a-dozen others of that generation. Kind as he was to "folk" when sick or otherwise distressed, he was more marked by the common people as a man who, when he took his own children out walking, had "nowt" to say to them; but was seen "standin' by hissel and stoppin' behind agapin', wi' his jaws workin' the whoal time; but niver no crackin' wi' 'em" (i.e., the children) "nor no pleasure in them—a desolate-minded man ye kna." He did not sing, nor whistle, and, so far as the country people could discern, his "poetry was real hard stuff, and bided a deal of makkin', and he'd keep it in his head for long enough."

Making every allowance for the obtuseness of the dalesmen, an obtuseness which was not of the most exaggerated form if the poet's own descriptions are well founded, it is absurd to expect that this "desolate-minded" man, this philosophising pedestrian who went "mumblin' to hissel' along the roads," and had "nowt" to say to the passers-by, will become the poet of the people. WORDSWORTH is not the people's poet, and never will be. He was not wholly destitute of the humour that finds itself at home with every man in his turn; but this fine dower so richly enjoyed by SHAKESPEARE was stifled in WORDSWORTH by the superincumbent weight of semi-mystical thought. Those who have read him with the attention he will ever exact from lovers of English literature will confess that, often as he surprises the reader by the Shakespearian terseness of his expression, and by the vigour and lucidity of his conception, there are regions of which it would be cruel to say they are prose, and yet which cannot be classed as poetry. This is not the kind of literature that appeals to the people, and we much doubt if it is the kind that ought to be forced upon children. Speaking at the inaugural meeting of the Society in 1880, Dr. CRADOCK, Principal of Brasenose, stated that "some years ago, in a large public school there were not three boys who knew a line of WORDSWORTH beyond those that are quoted in *English Bards and Scotch Reviewers*." It is evident that the boys knew their BYRON better than their WORDSWORTH. Much as everyone will regret the evil tendencies of a great part of the writings of the former poet, he would be a bold as well as an austere moralist who would so try to reverse the order of nature as to exchange the "Excursion" for "Childe Harold." As to the attempt to create in infants of tender years in our Board-schools a taste for high-class literature by the recitation of WORDSWORTH'S minor poems, exquisitely "simple" as they seem to persons of riper years, the result has been, if we may presume on some extended observation, quite of a disappointing character. The most that can be said of the experiment is that it leaves an indefinitely good impression on the young mind, but it is probably so indefinite in most cases as to lose practical worth. Even the charming "We are Seven," so suggestive to maturer minds, and so apparently suitable to young readers, is, to our thinking, conceived on too high a level of contemplation, and tinged with too deep a hue of melancholy to become a true favourite with the children, however readily they learn the mere words. WORDS-

* "Wordsworthiana: a Selection from Papers read to the Wordsworth Society." Edited by William Knight. (Macmillan)

WORTH is the prince of contemplative poets, and it is only when the first dancing of the pulse has somewhat sobered that we learn to sit down with him and survey the world, and be wisely idle. He took "*no pleasure in children*," says the rustic; and the whirligig of time brings in its revenges by showing how children take little or no pleasure in him. And what appeals feebly to children has seldom much hold on the affection of the general mass of parents. Here and there, where leisure, if found, is wisely used, where toil has not wholly robbed the mind of its power to see, WORDSWORTH proves a precious companion, for he saw the world of nature as never poet before. Till that meditative mood arrives, this deep-voiced mystic is apt to frighten simple folk away. "I've known folks, village lads and lasses, coming over by old road above which runs from Grasmere to Rydal, flayt a' most to death there by Wishing Gaate to hear the girt voice a groanin' and mutterin' and thunderin' of a still evening." There the old poet still stands, so far as the village lads and lasses are concerned. The cultured few enjoy him with full hearts, the meditative and reflective take their ARNOLD's selection in hand, and, thankfully blessing their literary taster, compare their reflections with their poet's. But outside, in the world that is laughing and weeping, in the world that is working and playing, there is little demand for his music. Perhaps the keenest delight that a very young man finds in his work is enjoyed when the old man's droning has a little more of the "bumming" sound than usual. Mischief is the never-ceasing employ of precocious boyhood, else how could we find a youth so pregnantly humorous as the one who tells the following incident? He had been sent to sweep away the snow from the ice on White Moss Tarn, in order to provide for the better enjoyment of the poet's solitary sport. "Well, did Mr. WUDSWORTH gie ye owt?" asked a friend. "Na," answered the boy, "but I seed him tumble, though. He didn't swear or say nowt," the boy continued, "but he just sot up and said; 'Eh, boy, that was a bad fall, wasn't it?'" Malicious youth will still occasionally enjoy the "tumbles" of the poet as they skim the levels of his verse; but to understand his worth they must wait. Like LANDOR, at least in this, the mild old gentleman must be content to appeal to a select audience, though certainly not so select as that which appreciates "Gebir."

But let us not do him the wrong, being so majestical, to leave him "bumming and groaning" his interminable lines. We should err in finally presenting SAMUEL JOHNSON as he swung on the Gate at STREATHAM and recited couplets for his own benefit. Great men were both, and the later was undoubtedly the greater. Let it be no detraction from his fair fame that we know the limits of his power.

SPECIAL ARTICLES.

—O—

MANCHESTER NEW COLLEGE, LONDON.

(Extract from the Minutes of a meeting of the Committee held on Thursday, May 30, 1889).

THE Rev. S. A. Steintal, in the chair.—Read a letter from Mrs. Beard, dated April 3, communicating her gift to the College of the books collected by the late Rev. Chas. Beard, LL.D., on the subjects of Port Royal and the Reformation in Germany. Also a letter from the Rev. Principal Drummond, reporting on the value of the gift, which amounted to 1,040 vols., and many more works, nearly all of which would be additions to the library. Resolved that the letters be entered on the Minutes.

Moved by the Rev. J. E. Odgers, M.A., seconded by Joseph Lupton, Esq., and resolved, that this Committee records its thanks to Mrs. Beard for her gift of a collection of books from the library of her late husband, referring to the subjects of his ever special studies, viz., the History of Port Royal, and of the Protestant Reformation, and the Life of Luther. It regards with peculiar satisfaction the possession of a lasting memorial of one who, himself among the most distinguished of the Alumni of the College, served it devotedly as secretary and visitor for a long series of years, and eloquently maintained its essential principles in the wide domains of religion and letters. The Committee feels that this collection will form the most fitting monument of a life work, the result of which, alas! will never be adequately known—to be regarded not merely as a priceless treasure for future students in the same departments of learning, but as an incentive to that scrupulous investigation of detail, that sympathetic estimate of doctrine, and that transparent accuracy of statement, whereby—as Mr. Beard has triumphantly shown—whole fields of the past may be won from the realm of barren and embittered controversy, to enrich the spiritual insight and enlarge the religious sympathies of this generation and of those to come.

Resolved, that the books be preserved together in the library in a

separate case, and marked with a special book plate, commemorating their origin from the Rev. Charles Beard's library.

[COPY.]

13, South-hill-road, Liverpool, April 3.

DEAR MR. DARBISHIRE,—As the removal of Manchester New College to Oxford is decided upon, and will doubtless involve many alterations, it seems the right time for me to say that the books collected by my husband on the two subjects of "Port Royal" and "The Reformation in Germany" will be at the disposal of the Trustees as soon as the volume of Luther's life now in the press is published.

Much as it will pain me to part with these books, which tell of so many unfulfilled hopes, I know that no other home for them could be so in accord with my husband's wishes as the Library of the College to which he owed so much, and for whose removal to Oxford he never ceased to hope. His last words to me upon the subject—almost his last upon any subject—were full of regret that the news of the then freshly awakened effort in that direction had not sooner been told to him, so that he might have helped it by his pen, though more active interest was denied him. May his firm belief in the Oxford life of the College be justified by coming years.—I remain, &c.,

MARY ELLEN BEARD

R. D. Darbshire, Esq., Sec. M. N. College.

DOGMATIC NAMES.

BY A BROAD CHURCH NONCONFORMIST.

MANY readers of the *Inquirer* will no doubt sympathise with the plaintive lament of its Editor, that this old controversy about our name and position has come up again for discussion, just at the time when there are many indications of new denominational life and activity. "Get to work, and have done with profitless verbal discussions," will no doubt express a very general sentiment. But there is no escape from this controversy. It will come up, whether we like it or not, so long as we are burdened with a doctrinal name which confessedly does not represent our real position, and, in fact, has long misrepresented us in public estimation. And is it quite true that this is a mere theoretical question, or that it has no close relation with many of the practical issues of life? Max Müller has shown us in one of his most important works that "words are thinks, and thinks are things," so that words are also *things*. There is infinite power for good or evil in what we often call "mere words," especially in the words of theological controversy; and no clear thinker will contend that the right or wrong use of words is a matter of indifference.

The real question at issue in the controversy before us is this, whether the purely doctrinal word "Unitarianism," with its old associations and necessary limitations, adequately represents our present religious position and the broad principles which most of us are desirous of promoting. Is it honest to empty this word of all its real historical and etymological signification? Are we justified in using the word as a counter to stand for whatever meaning we choose to put upon it for the time being? Is not this exactly what we condemn in the Broad Church divines?

Unitarianism, it has often been shown in these columns, is the exact correlative of Trinitarianism, and it is historically applied only to the theology of an heretical sect which, in opposition to Catholic Christendom, repudiates the doctrine of the tri-personality of the Godhead and other connected dogmas. Unitarianism, as Cardinal Newman has somewhere said, is not an anti-Christian or a non-Christian form of thought. It is an ancient heresy *within the limits of Christendom*. No sophistry can get over the fact that it is a doctrinal word with a clear and precise theological meaning. It does not stand for liberality of thought, or freedom of inquiry, or non-subscription to creeds and articles of faith. Just as Trinitarianism may be professed in a broad and catholic spirit, so Unitarianism may be professed in a narrow and dogmatic spirit. The pure Monotheism of the Moslem has been associated for long ages with the most ruthless bigotry, and has made its proselytes at the edge of the sword. Boston Unitarians of fifty years ago were the most zealous defenders of slavery, and the bitterest persecutors of Theodore Parker. We cannot divest a purely dogmatic term of all its theological significance, and by subtle process of reasoning maintain that its "connotation is subordinated to its denotation,"* and that it now stands for nothing but catholicity of thought and Ethical Culture. This is to play fast and loose with the plain meaning of an historical word in a manner which our venerated Dr. Martineau has so often stigmatised as "an immorality." The principles laid down in the three letters of well-known Liverpool correspondents published in these columns last week more than justify all the laxity of Broad Church interpretation. If they are widely accepted, they will sufficiently account for the fact that so many of our young people follow the bent of their own

* See letter of the Rev. L. P. Jacks in *Inquirer* of June 1.

inclinations, and transfer their allegiance from a sect with a narrow doctrinal name to a stately Church with its noble ritual, and vainly delude themselves with the idea that they can divest historical creeds and symbols of their definite theological significance. They have learned the lesson only too well from their own ministers, who assure them, in common with the founders of the Liverpool Unitarian Institute, that a definite doctrinal word means something other than it is commonly supposed to mean.

It is a curious fact that ours is the only religious communion which uses its denominational name with this laxity of interpretation. What should we say of a Churchman who insisted upon it that Episcopalianism means no particular method of Church Government, but simply that every Minister is a Bishop in his own congregation, and every layman a Bishop in his own family? The words "Calvinist," "Wesleyan," "Baptist," "Congregationalist," all connote a very clear and definite meaning, and are never used to denote something quite other than their historical and etymological signification. It becomes us who have made so many sacrifices to sincerity to be at least true and honest in our use of words.

We often say that we have outgrown the *Doctrinal* limitations of the old Unitarianism; and the promoters of the Liverpool Unitarian Institute maintain that a word to which they cling with such unreasoning affection is to be taken as having "no theological definition." If we have outgrown doctrinal limitations the obvious course is to discard as soon as we can a designation which necessarily implies definition, and adopt one which expresses our real Church life and genuine religious connections. Channing in his later years said of himself, "I am little of a Unitarian," because, as we know from his works, he cared much more for great religious principles, for openness of mind and catholicity of thought than for any questions of theological controversy. The majority of English and American Unitarians probably hold a very similar position, and in common with Theodore Parker belong to a party which is neither Unitarian nor Trinitarian, neither Catholic nor Protestant, because it has ascended to a plane far above these dogmatic controversies. Yet we still retain a doctrinal name which entirely misrepresents our position to the public, and does not express our highest aims and aspirations.

It is impossible to divest the word of its purely doctrinal limitations and use it as the "denotation" of the broader and Catholic tendencies, which are favoured by the founders of the Liverpool Unitarian Institute. It is, therefore, with entire logical consistency that the President of the British and Foreign Unitarian Association, when recently laying the foundation stone of a new Unitarian church, defines the word Unitarianism as a set of negative propositions respecting the Father, the Son, and the Holy Ghost, and in so doing necessarily excludes from his new church, with every profession of liberality, almost the whole Christian world. The author of "Robert Elsmere" sarcastically described Unitarianism as one of the most illogical of systems. I have hitherto thought that this applied only to the supernaturalist and doctrinal Unitarianism of a former generation. I know now that it applies also to the wonderfully illogical assumptions of present day Unitarians.

If, in fine, I am asked what name I prefer, I confess that I can only give an answer which may seem to others indefinite and unsatisfactory. For my own part, I care little for any denominational name, and disclaim sectarian ties of any kind, whether expressed or understood. I belong to a group of Churches which are, for the most part, free—always excepting those that style themselves Unitarian—called by various local and other designations, such as Essex Church, Cross Street Chapel, Christ Church, Church of the Father, and the like. The precise name I prefer for myself as an individual—if I must be labelled—is Broad Church Nonconformist.* I am a Churchman because I believe that Jesus intended to form a Church or religious community on earth. I am a *broad* Churchman because I believe that that Church is founded on the broadest human affinities and spiritual sympathies, and I am a *Nonconformist* because I cannot honestly belong to a Church which excludes all who do not accept a damnable creed and an elaborate series of doctrinal propositions.

AROUND THE CHURCHES.

SUNDAY AFTERNOON AT THE ABBEY.

THE estrangement between the Churches and the newspaper Press is very real and very deplorable. If progress has been much more tardy in religious than in civil and political matters here is to be found the chief reason. A religious Press there is, but with hardly an exception it is sectional and sectarian, and offers no sort of general meeting-ground. The daily paper is a social, literary, political and

* This phrase is used by Dr. Martineau in the preface to the "Ten Services of Worship."

commercial forum. The member for Stoke Pogis and his old enemy the Chief Secretary for the Red Tape Department are always playing upon each other, and the country, through the spectacles of Fleet-street, watches every phase of the contest, and duly "Thumbs-up" or "Down" as the case requires. Your painter has to run the gauntlet of the critics, and your writer of the reviewers. For the poor parson alone it is all a game of haphazard. Most often he is called over to the majority without ever catching the ears of King Demos, wearied at last, maybe, of the reverberation of his own voice, the great outer world unknowing and well-nigh unknown. Or if a smaller man, he will make a buffoon of himself or do some desperate thing to gain a hearing. And, as to the mass, the result is that isolation is encouraged, competition is smothered, all sort of narrowness debility and darkness bred, and a great multitude which no man has numbered, not having any means of comparison, treats the whole business with an even handed indifference. Emerson said some strong things about British religion forty years ago, but if he could come amongst us again he would have to say even stronger. Is, then, the work of the Church nearly done? and shall we be content that "they who come to the old shrines find apes and players rustling the old garments," that our religion should be laughed away as a "quotation," and our Church as a "doll?" And it is pertinent—not, I hope, impertinent—to ask, do we "Unitarians" err on the side of comprehension and universality of sympathy?

Do we know much more of our neighbours than they of us, or appreciate their up-strivings much better than they do ours? Well, incidents like that of the Essex Hall folk and the Ethical Society, mentioned in the *Inquirer* last week, speak of weakness. A course of Sabbath wanderings amongst strange churches might be prescribed with advantage in this and other cases. What better training for the young men of the "Free" churches than such a pilgrimage under the guidance, say, of Professor Carpenter or Mr. Wicksteed, or Mr. Freckelton? "Keep not thy mind upon one place alone," said Dante's "Gentle Master," as they climbed the sculptured steppes of Purgatory together.

In the absence of any such "personally conducted" excursion, I have deserted my own well-beloved pastor for a few weeks while I walk—in foreign parts I was going to say, but to whom is the Abbey foreign ground? Who has not felt the mystic influences of the national shrine creep into his tarnished soul as he stands where

"The windows blaze
With forms of saints and holy men who died.
The air is filled with some unknown perfume.
The congregation of the dead make room
For thee to pass; the votive tapers shine;
Like rooks that haunt Ravenna's groves of pine
The hovering echoes fly from tomb to tomb."

How many of the thousands of its visitors come to the grand old pile as to the temple of a sect? All are not, it is true, as liberal as its present Archdeacon. Only a few weeks ago—on the Sunday following the death of John Bright—I heard one of the Canons speak thus:—"For the moment representing the Abbey, I will say in reply to some cultivated writers in the public Press, who have regretted and almost complained that the burial was not in the Abbey, that they forget that Westminster Abbey is a Christian Church, whose creed affirms its inviolable faith in 'One Baptism for the redemption of sins.'" But the preponderating tone has been that of Dr. Farrar: "They (the visitors) feel its silent witness to the truth that 'the humble, meek, merciful, just, devout souls, are everywhere of one religion,' when they see a like honour accorded to Romish Bishop, and Protestant Dean, and Nonconformist; they learn unconsciously lessons of political and social charity from 'the great temple of silence and reconciliation where the enmities of twenty centuries lie buried.'" As Scott has written:—

"Here where the end of earthly things
Lays heroes, patriots, bards, and kings,
If ever from an English heart,
Oh, here let prejudice depart!"

For the deepening of this spirit we owe much to Dr. Farrar. He has succeeded very well in preserving the balance of parties at the Abbey. A man of more decided genius would probably have attempted to mould the ministry according to his own views. Farrar is not a transcendent genius; but it is his boast that the Abbey pulpit is "pre-eminently national, and in the best sense Catholic." To the extent that it is so the Church is indebted, after Stanley, to him. Not only are High, Low and Broad Churchmen equally invited to speak here the faith that is in them, but the nave has been brought into use for regular popular services and occasional oratorios; week-day lectures—of a painfully orthodox character, it is true—have been delivered, and other attempts have been made to breathe life into the dead bones in this headquarters of Establishment. Then, too, many hundreds of pilgrims—foreigners, colonists, workers,

school children and all sorts and conditions of men—are weekly shown over the edifice by the clergy in residence.

By many more F. W. Farrar is known only in the spirit as the graphic writer of "The Life of Christ," which has run through its score of editions since 1874, and as the preacher of the "Eternal Hope" sermons, which brought down upon him ten years ago a storm of orthodox protest. But the cries of "a surrender to infidelity" have died away during the decade, and Farrar's position is stronger than ever. The heavens have done their best this afternoon to keep folk away, and yet all the limited space in and around the choir is crowded, and men and women stand along the gangways and listen patiently through the droning of the prayers, the dreary intonation of the lessons, the race through the psalms and the recital of the creed—not a few, I observe with satisfaction, remaining seated during this last proceeding. The sermon turns out to be a characteristic one, with a strong practical drift; for the Archdeacon is not much given either to dogmatic assertion or to abstruse speculation. He announces in a business-like way his subject—"The Prodigal's Forgiveness"—and as he follows out the beautiful old story you notice what small advantages he has of person or manner. Yet spite of an unimposing presence, and a hurried, pauseless, ineffective delivery, you presently forget to criticise, and feel a contagion of his kindly zeal. Plentiful marks of scholarship and command of rich rhythmic language, too; but it is neither pre-eminently learned nor poetic, but rather domestic, even realistic. Scene follows upon scene—the sin, the repentance, the reconciliation—and the whole drama stands before us instinct with life and meaning. There is no saying of this sort of speech as Heine (forgive him, reader!) said of Scott, that the rich texture and brilliant colours are more pleasing than edifying—"all very pretty and picturesque, but shallow and brilliant superficiality." Here earnestness is finely bordered by toleration.

"What resemblance" (this was the ending) "has this tempestuous Moloch, who holds sinners over the pit of hell or tramples them under his feet, to the Father of the Prodigal? What analogy is there between this horrible, avenging, ruthless Inquisitor and the Father of the Prodigal? Oh, fellow-sinners, all equally guilty, yet equally redeemed, and for whom God waiteth to be gracious, whatever scraps of texts and shreds of metaphor and snippings of misunderstood Jewish phrases the elder brothers of the Prodigal may scrape together against you, remember and repose in the truth that the Son of Man did not come to destroy men's lives, but to save; that he came to seek and save the lost, and therefore to seek and save you; that the only hope in this world or the next for you and me is this truth only—and in this truth, not scattered and peeled away by wretched theological quibbles, but by this truth in all its length and breadth and depth and height as measured only by the Cross—that God is love."

After a collection for the Bishop of London's Fund comes the anthem, to hear which doubtless many came; and then after a brief sojourn among the illustrious dead we are thrown back for another spell upon the world, the flesh, and the other one. FRA FELIX.

May 26.

CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

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THE UNITARIAN INSTITUTE, LIVERPOOL.

SIR,—Having said all I wished to say, with literal exactness as to facts, and sufficient clearness as to principles, on a question I thought to be above personal or verbal disputation, I write further only in courtesy to your correspondents. If I might have been equally explicit with less of the imputed incisiveness, I can only lament my want of skill. To offend was not in my intention, nor in the feeling that frames intentions.

If I could have understood the Institute to be only a society of individuals, adopting for themselves a doctrinal name as their flag and symbol, I should have considered it a religious mistake in which I, as an individual, had no part, no *locus standi*, and but for the public announcement of "The Unitarian Institute, Liverpool," no reservation word of a similar publicity would have come from me. I am unable to distinguish an Institute consisting of members of certain Churches from an intended or desired association of such Churches, seeing in the documents "that the more generous enthusiasm is thrown into the establishment of the Institute, the more worthy it will be of our faith," and that "the Free Churches of America have set an example which has never yet been followed in England." Free

Churches in America are not Unitarian Institutes, nor of individuals as distinguished from Churches, and the 'Parlours' of American Churches are the social entertaining rooms of each congregation for its own members and their friends. It was also given as a reason for the Institute that our Churches here have been suffering from their isolation and individualism—and I think that has been the case, but it was not always so, and it has no relation to a name.

No apology was due to me; I have no personal grievance; I have objected only to a limiting name, and the objection, I have already shown, could not have been made sooner without violating the prescribed qualification for "taking part in the inaugural meeting," or by obtruding one's self to say in private what, according to the regulations, could be said in public only by those committed to membership. And it is known, notwithstanding the gracious modesty of one of your correspondents, how ineffectual the intrusion would have been, for the objection was made, from the first, by one who had the opportunity, whose counsel justly carries weight, weight of argument with force of statement, and was considered and set aside.

One of your correspondents strips the word *Unitarian* of doctrinal meaning by making it a *proper name*, with the connotation, however, of "largeness of mind, tolerance, and virtue," "as marking out a certain well-known set of persons," and another privately assures me that the promoters of the Institute with the doctrinal name, "will make it mean catholicity and comprehension, no one form of doctrine as opposed to others, but a name for all who desire to worship God in freedom, and unity only in spirit." I hope these high qualities will more and more belong to all Unitarians, as certainly they ought to do, and when these great characteristics are universally accepted as the *connotation* of the word "Unitarian" I shall gladly acknowledge its legitimate catholicity as applicable to societies of the nature of a Church. Meanwhile in the English language, and everywhere, except in its occasional sense of political solidarity, the word simply means "worshippers of one God in one Person," as distinguished from worshippers of one God in three Persons," an honourable distinction certainly in our eyes, but at present recognised as honourable by a very small part of the Christian world.

I am asked by your correspondent "M.," in sympathy with me, if it is consistent to belong to a doctrinal association and object to belong to a doctrinally named or founded Church; and I have asked myself the same question, and answered it in public on former occasions. I wish the Unitarian Association could have taken its name from a root-principle of religious growth, instead of from a contraverted doctrine which, though *in itself* instinct with spiritual life, may become only an intellectual tenet, a commanding position to be argumentatively held. The Unitarian Association, however, is not a Church, nor representative of Churches, nor in its objects commensurate with the Church of Christ, but an association of individuals for the illustration of a view of God which would stay most of the controversies of the Christian world, the open profession of which has only for three-quarters of a century ceased to be contrary to the law of England. In our fresh remembrance orthodox Non-conformists attempted to obtain possession of all chapels held by Unitarians built before the year 1813, and had to be arrested in the attempt—to its honour be its spoken—by a Conservative Government, against the otherwise necessary action of the Chancery Courts by special legislation. I can be a member of an association of individuals for a lawful purpose, not narrowing religious communion because not of the nature of a Church. So I was a member of an Anti-Corn Law League for a pressing practical purpose, though I could not belong to a society for the study of economic science on a postulate of Free Trade, or on the basis of any other disputable doctrine, however true and important I might deem it to be. The Unitarian Institute, Liverpool, as an association of members of our churches, for religious communion and the works of the religious life, is in its objects of the nature of a *Church*, and in its name, symbolised by a doctrine of the nature of a creed, *presumably* the common symbol, the describing characteristic, of the Churches of its members.

I have long known that many liberally-minded persons, unsectarian, open to religious inquiry, and averse to creeds, have an apparently insuperable difficulty in understanding why congregations of Unitarians may not call their chapels "Unitarian Churches." And I can believe that there are persons who out of an honest and ardent zeal for truth, but in unconscious distrust of its power, put a doctrinal security into Trust Deeds, without perceiving a possible injury to after generations, and to truth itself. It is strange that the only Christian Church not founding on dogmas is, I believe, the only Christian Church that takes a dogmatic designation, resulting, perhaps, from an impulsively honourable desire to do honour to an unjustly dishonoured name.

There is what the Catholic Theologians call "invincible ignorance," from the shape of men's minds. Further controversy with my

Liberal friends here, and perhaps elsewhere, on the discussed point, would clearly be in vain; the invincible ignorance may be shaped by my own mind.—*Liberavi animam meam.* JOHN H. THOM.

June 3.

THE NAME UNITARIAN.

SIR,—What the name Unitarian did mean originally we know well enough. What it ought to mean? what we are agreed to wish it to mean? are questions which will probably never be settled. But what it does mean, as a fact welcome or unwelcome, is surely not impossible to determine. A writer in your last issue asserts, as if it were beyond dispute, that Unitarian “denotes the creed of one who believes in the uni-personality of the Godhead.” But is it really so? It did mean this, no doubt; but the words of a living language live and grow, and the meaning of a word cannot be determined by its history or etymology, but simply and solely by the accepted use of it in the literature and speech of the day. I agree with “M.” as to “the immorality of using words in a non-natural sense.” If my conscience would allow me to do so I should not have separated myself from the ministry of the National Church; but I understand by the “non-natural sense” a sense other than that which the words convey to hearers or readers of ordinary intelligence. If I swear that in my opinion a certain Irish tenant-farmer is a “villain,” meaning that he is what the word historically and etymologically denotes, “a dweller in a villa, or farm-house, a countryman,” I am using the word in a non-natural sense, and am guilty of perjury. Words mean what they do mean, not what they did mean or ought to mean.

Now, is it not a fact that “Unitarian” does not now mean what it did sixty years ago or in the sixteenth century? and that it does convey to fairly instructed people—to those who know or care anything at all about it—the very meaning which it is sought to impose upon “Free Christian,” but which those words do not and will not carry?

I call myself a Christian, and I think I have good and sufficient reasons for doing so; but I am bound to confess that etymologically the word means “one who believes that Jesus is the Messiah,” and historically one who worships Jesus as God and Saviour. I do neither one nor the other, and only defend myself against the charge of using the word in a non-natural sense by constantly and publicly declaring why and in what sense I appropriate the name. The word “Unitarian” is open to no such objection. Tell any ordinary man who asks my religion that I am a Christian he will certainly, unless I explain myself, understand that I am a Trinitarian. Tell him that I am a Unitarian, and, if the word conveys any meaning to him, he will vaguely comprehend this at least, that I in some way believe in Christianity, and in no way in Trinitarianism—which is quite true. As a fact, I believe, the name is generally taken to mean a Monotheist who reverences the character and teaching of Jesus of Nazareth, and has no regard to the popular theology. C. H.

Leeds.

SIR,—It would be a kindness to some of your readers, and would tend to the dissipation of haziness of thought in certain quarters, if those who object to the use of this name would state a little more precisely than they have yet done the grounds of their repugnance to it. We are told, indeed, that it is a “dogmatic” word, that it is “sectarian” and “exclusive”; but we are not told in what way these uncomely adjectives constitute in this case a valid ground of condemnation. I submit, on the contrary, that the name is not dogmatic in any objectionable sense. It is not imposed upon anyone by ecclesiastical authority; and this it is which gives it its sting to dogma in its old and legitimate signification. With Unitarians the word can only be equivalent to the term doctrine, and dogmatic can only mean doctrinal, *i.e.*, possessed of some definite theological signification. And where is the harm of this if no one attempts, or can attempt, to fix the doctrine upon others, or to define for them the sense in which the name is to be used; each member of a Unitarian Church being, it is well known, at liberty to employ the term in his own individual sense? This statement may be illustrated by the fact that the Chaplain of the Church for the Blind, in Liverpool, not long ago claimed for the Anglican Communion that it is truly Unitarian, and that Unitarians ought in consistency to go to church!

That the name is “sectarian” cannot, however, be denied. Yet here again, What is the harm? The name Christian itself is sectarian in the very same way, as Mr. Armstrong clearly perceives. Are we, then, to be called upon to cease to designate ourselves Christians? If that is what any of your correspondents are aiming at they had better be outspoken at once, and let us know the worst. Similarly, the much despised name must be admitted to be “ex-

clusive,” in a certain sense. It is so just as Christianity itself is; that is to say, it excludes all who are not Christians, or who are not willing to take the Christian name—or rather, I should say, it is they themselves who exclude themselves from the common fold by their own refusal to enter it. No Unitarian, or congregation of Unitarians, so far as I know, really shuts the door upon any single soul that is willing to come in and worship, or desires to be present at the worship of the Church to which they belong. On the contrary, do we not invite all to come in freely, and bid them welcome, and even give up or share with them our seats, if they will only come? Any excluding force, then, in the name Unitarian is surely *put into it* by the unwilling person himself, who chooses to keep himself out from the common worship or the common action of the body which is called, or calls itself, Unitarian. In this position of things there is no real, but only an imaginary, exclusiveness; such, for example, as is inherent in the word Englishman, which necessarily excludes all who are not English. And where, once again, is the harm of this?

What is said by your correspondent “M.” seems to go to the extravagant length of denying to any one the right of dissenting from what he believes to be the abuses and errors of a religious body; or, at least, if that be conceded, it would refuse to dissentients the privilege of giving themselves a distinctive name! They must leave themselves *unnamed*, lest, forsooth, they “exclude” from their communion those who hold and practise the errors and abuses against which they protest! Such is the *reductio* to which we are brought by this novel theory of the fitness of things. But surely there is common sense enough in the Unitarian body to resist the charms of this logic; and to keep them true to the plain, straightforward, and undeceptive course of calling a spade a spade, as they have most of them hitherto done. Unpopular their name may be, but let them by their faithfulness to the truth which they think they see, by their open-mindedness, their charity, and their good works, make it a popular and an honourable name; and in time, with these qualities and truth on their side, they will not fail to conquer even an unwilling world. V.

June 4.

SIR,—Your correspondent “M.” tells us that “Unitarian” is the exact correlative of “Trinitarian,” denoting the creed of one who believes in the uni-personality of the Godhead, as contradistinguished from one who believes in the tri-personality of the Godhead, and he applies some rather caustic criticism to those who use the word with any other signification.

The clear and distinct issue which he thus raises seems to me to press for decision. Is it lawful to use the word “Unitarian” otherwise than as a confession of faith? I have been accustomed to understand and employ it quite otherwise. Born of parents who were known as Unitarians, and who acknowledged that name; having from childhood constantly joined in worship with people bearing the same name, and having derived my best spiritual sustenance from writers and preachers who—speaking generally—have, at least as individuals, accepted it, I have been in the habit of applying the name to myself and to them, and to the unvarying principles and varying views in which I was educated, and which have since retained my allegiance and sympathy. It appears that this has been altogether a mistake, and that I have no right to call myself a Unitarian unless I am sound in the faith. Now I am afraid I am not quite sound. From the consciousness I have of my own personality I am able to conceive of God as also a Personality with whom I am in some small measure akin. I am convinced that this conception is true, although I am aware that it is altogether inadequate. But if I am asked whether this Personality is “Uni” or “Tri,” I have no answer to give. The words “Tri-personality” and “Trinity” convey no idea to my mind beyond the idea that they are intended to denote *some kind* of three-ness. When I try to realise what they can possibly mean to those who are in the habit of using them, it seems to me that they must shadow, in an indistinct and very misleading manner, a certain profound *truth*. Clearly, therefore, it is my duty, according to “M.” when I am asked whether I am a Unitarian, to answer “No.” I shall be greatly obliged if “M.” will tell me what answer I ought to give, so as not to lay myself open to a charge of “almost immorality” or “inconceivable ignorance in theological matters,” to the further question which is sure to follow, “What, then, are you?” I shall be very glad, indeed, if I can honestly call myself by the same name—I care little what it is—which is borne by those with whom I feel myself most in sympathy, with whom I have always been identified, and who, so far as I can see, concern themselves as little as I do with any doctrine of “Uni-personality.”

Monton, Eccles, June 4.

J. H. BROOKS.

CONCERNING RICH MEN.

SIR,—Very seldom have I been as much impressed by any reflection in a newspaper as by a note of yours on wealthy Unitarians. Some (a very few) of our rich men are always ready to help a good cause; but are we not ashamed of seeing the same names over and over again? What are the rest doing? Pitching a guinea or two here and there, to an institution or to some beggar who wants to build a chapel, feed a minister, or support a school; and, for the rest, arranging to die worth £150,000. I am half afraid to begin talking or writing about it; but if I did, I should not be likely to say anything hasty; I should only express the slowly formed conclusion of forty years; and it would only be my version of that awful parable which has for the heart of it that burning picture of the rich man in torment lifting up his eyes. In any case, it is a perilous thing to die rich. Great explanations and justifications will be needed somewhere. And, when I think of the relations between rich men and self-denying teachers, prophets, seers, reformers; and what some rich men dare to say and do because they are rich; and how they punish by holding back money which they do not want, and how they refrain from helping God, and allow good work to die still-born, or to languish and perish for want of what they could give without feeling the difference, I simply feel the horror of it, and shudder more at that than at many forms of what we call *sin*; for "*sin*" is often the product of strong feeling whose root may be not in baseness; but the rich man's grasping and holding and withholding have their roots in that, whatever it was, which extracted from Cain that question from Hell: "Am I my brother's keeper?" "There are first who shall be last; and last who shall be first," said our brother Jesus. Let them look to it who seem to stand first now in many ways; but whose glory may prove their shame.

TRUTH.

June 3.

OBITUARY.

—O—

MR. CHARLES THOMPSON, CARDIFF.

WE regret to have to announce the death, at his residence, Preswylfa, Clive-road, Canton, Cardiff, on Saturday last, of Mr. Charles Thompson, head of the well-known firm of flour merchants, Messrs. Spiller and Co. Mr. Thompson has been in failing health for some considerable time, never having completely recovered from a severe attack of bronchitis, from which he suffered last winter. Till quite recently, however, he had been able to attend to numerous engagements, and on Monday week he sat as one of the magistrates at Llandaff Police Court. The sitting was a very protracted one, and on his return home the symptoms of a severe cold were perceptible. We learn through the *Western Mail* that the malady developed into acute inflammation of the lungs, and, notwithstanding the unremitting attention of the doctors, he gradually sank, and died on Saturday morning.

Mr. Charles Thompson was one of the numerous family of Mr. Joseph Thompson, a member of the Society of Friends, who carried on an ironmonger's business at Bridgwater; Charles, the third son, being born in that town on the 11th of April, 1815. He was sent for his education, first to the Friends' School at Heavitree, near Exeter (then under Mr. William Dymond), and afterwards to the school at

Fishponds, near Bristol, which will be familiar to readers of the biography of the late Mr. William Edward Forster. After completing his education, Mr. Thompson carried on his father's business at Bridgwater in partnership with his elder brother, Mr. F. J. Thompson. and in 1842 he married Marian, the only daughter of Captain George Browne, R.N., who was one of the lieutenants on board the *Victory* at Trafalgar, and at that time manager of the Bridgwater branch of the old West of England Bank. At the time of his marriage Mr. Thompson left the Society of Friends and attached himself to the Unitarian body, to which his wife belonged. He took an active part in public affairs, and was placed upon the commission of the peace for his native town. In 1854 he entered into partnership with his brother-in-law, the late Mr. S. W. Browne, and the late Mr. William Allen, and carried on the corn and milling business, under the style of Spiller and Browne. The exigencies of the business caused his removal in 1857 to Cardiff, where a large steam mill, the precursor of the existing mills, had been erected.

Quickly becoming a prominent figure in most of the public and philanthropic movements connected with the town of his adoption, he was one of those who moved for the adoption of the Free Libraries Act, and who subscribed to establish a free library on a voluntary basis on the rejection of the scheme by a ratepayers' meeting in 1861. This went on for about a year, but in 1862 another ratepayers' meeting was held, and on this occasion the motion for the adoption of the Act, proposed by Mr. Thompson, was carried. Mr. Thompson was then appointed chairman of the Free Library Committee, holding that office for ten years. In those days the institution was not so popular as it has since become, and it had to contend with much opposition in the council and much apathy outside. Mr. Thompson also took a very warm interest in the infirmary, both whilst it occupied the whole premises (now the University College), and after the present more commodious building was erected. He became chairman of the committee of this institution and at one of the last meetings which he was able to attend he brought forward the necessity of additional accommodation, and headed the subscription list for this purpose with a liberal donation. For a short time he sat in the town council, but at the expiration of his second term of office he did not seek re-election. He was placed upon the commission of the peace for the borough, and subsequently for the county of Glamorgan. In politics he was a Liberal, but of late years he did not take a very active part, and he was unable to accept the Home Rule development. His wife predeceased him by about seventeen years, leaving a numerous family of sons and one daughter, who still survive. The business, which occupied so much of his energy and owed so much to him, had meanwhile become enormously extended, and it was in 1886 converted into the company of "Spiller and Co., Cardiff (Limited)," Mr. Thompson remaining a director to the time of his death.

The funeral took place at his native town of Bridgwater on Wednesday.

THE POSTAL MISSION.—The Rev. H. Ierson writes directing special attention to the advertisement of the meeting to be held at Essex Church on Wednesday afternoon. He says:—"We regard the development of the Postal Mission as a matter of great importance."

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PARIS EXHIBITION.—The Rev. F. LAWTON, M.A., receives visitors en famille. Pupils also taken.—Address, 173, Boulevard Péreire.

MARRIAGE.

SCHARFF—HUTTON.—On the 6th June, at the Unitarian Church, St. Stephen's Green, by the Rev. D. D. Jeremy, Robert Francis Scharff, Ph.D., B.S.C., 22, Leeson Park, Dublin, to Alice, youngest daughter of Lucius O. Hutton, Esq., 8, Fitzwilliam-place, Dublin.

DEATHS.

BUCKLER.—On the 31st May, at Tenterden, Henry Peach Buckler, formerly of Warminster and London, in his 93rd year. Friends are kindly requested to accept this intimation.

DUNKIN.—On Monday, the 3rd June, at 5, Portswold Lawn, Southampton, Joanna, elder daughter of the late John Hays Dunkin, Esq., in her 89th year.

NICHOLSON.—On May 30, at Vicarage-lane, Bowdon, Alice Nicholson, aged 53.

THOMPSON.—On the 1st inst., at his residence, Preswylfa, near Cardiff, Charles Thompson, J.P., in his 75th year.

PULPIT SUPPLY.—The Rev. W. STODART, B.A., is at liberty to take occasional Sunday Duty near London.—Address, 30, West Bank, Stamford Hill, N.

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OUR CALENDAR.

SUNDAY, JUNE 9.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOPFORD BROOKE.
 Bermondsey, Port-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. Rev. Prof. CARPENTER, M.A., and 7 P.M., Rev. W. M. AINSWORTH, on "The Lesson of a Great Poem."
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. CHRISTOPHER J. STREET, M.A.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS.
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. E. RATTENBURY HODGES.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. HENRY GOW, B.A.
 Peckham, Avondale-road, 11 A.M., 3 P.M. and 6.30 P.M., Dr. MUMFERY.
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 A.M. and 7 P.M., Rev. S. S. BRETTELL.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. FREDERIC ALLEN.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSERLOVED.
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.

NOTICE.

* * Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

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SUNDAY SCHOOL ASSOCIATION, LONDON.

The FIFTY-FIFTH ANNUAL MEETING of Subscribers and Friends will be held at ESSEX HALL, LONDON, on FRIDAY, June 14th, 1889.

Breakfast at 9 o'clock precisely.

The Meeting for the transaction of Business will commence at 10 o'clock, when the Rev. A. N. BLATCHFORD, B.A., of Bristol, will take the chair. The Rev. J. J. WRIGHT, of Bolton, will read a Paper on "Less Teaching and more Training," followed by Discussion. The following Delegates will attend the Meeting:—Rev. T. Dunkerley, B.A., Rev. J. Freeston, Rev. C. J. M'Alister, Rev. H. McKean, Rev. Walter Lloyd, Rev. F. W. Stanley, Rev. P. Vancesmith, M.A., and Rev. H. Williamson.

Tickets for the Breakfast, 1s. 6d. each; on and after Thursday, June 13th, 2s. To be had at Essex Hall, or from the Stewards at the various Schools and Churches in London.

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At the Annual Meeting it was determined to support the important and ever-increasing work of this Society, to pay off its debt to its Treasurer, and to pay off the loans that have had to be made in connection with its efforts at Stepney and Bermondsey. With this view an earnest appeal is now made for additional contributions to raise immediately a sum of £800.

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The Rev. J. EDWIN ODGERS, M.A., will deliver the ADDRESS to the Students on WEDNESDAY, the 26th JUNE, at Half-past Four o'clock p.m.

The ANNUAL MEETING of Trustees will be held in the Library on THURSDAY, 27th JUNE, at Eleven o'clock a.m. for the usual Business.

A VALEDICTORY RELIGIOUS SERVICE will be held at Eight p.m., on THURSDAY, 27th JUNE, in Little Portland-street Chapel. The FAREWELL, on behalf of the College, will be given by the Principal, the Rev. JAMES DRUMMOND, LL.D., and the WELCOME into the Ministry by the Rev. STOFORD BROOKE, M.A.

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THE SIXTY-FOURTH ANNIVERSARY JUNE 12TH AND 13TH, 1889.

On WEDNESDAY MORNING, June 12th, the ANNUAL SERVICE will be held in ESSEX CHURCH, The Mall, Kensington, London, conducted by the Rev. T. R. DOWSON, of Brighton, to commence at Eleven o'clock.

The SERMON will be preached by the Rev. H. ENFIELD DOWSON, B.A., of Gee Cross, Manchester.

The usual COLLECTION will be made at the close of the Sermon in aid of the Funds of the Association.

On WEDNESDAY EVENING, June 12th, the CONFERENCE will be held in ESSEX HALL, Essex-street, Strand, London. The Chair will be taken by the President, L. M. ASPLAND, Esq., Q.C., LL.D., at Half-past Six o'clock. Subjects of Discussion:—1. "Modern Difficulties of the Orthodox in accepting Unitarian Views," the Rev. JAMES C. STREET, of Belfast. 2. "How can we best promote Self-supporting Churches among the People?" EDWARD CARLETON, Esq., London.

On THURSDAY MORNING, June 13th, at Half-past Ten o'clock, the ANNUAL MEETING will be held in ESSEX HALL, for the transaction of the Business of the Association, the President, Dr. L. M. ASPLAND, in the Chair.

On THURSDAY EVENING, June 13th, the SOIRÉE at the Cannon-street Hotel. Tea from 5.30. Music from 6.30. The Chair will be taken by the President, for the Meeting, at 7.30.

Tickets for the Soirée, 1s. 6d. each, should be taken at once. After Monday, June 10th, the price will be 2s. To be had at Essex Hall, or at the London Chapels.

HENRY IERSON, Secretary.

CENTRAL POSTAL MISSION.

A MEETING will be held on WEDNESDAY AFTER-NOON, JUNE 12th, at Half-past Two o'clock, at Essex Church School-room, The Mall, Kensington, to discuss "The Work of Women in Postal-Mission, and in other Missionary Efforts," and "The Relation of the Postal-Mission to existing Religious Organisations." The Chair will be taken by Lady BOWRING at 2.30 o'clock.

All interested in the Postal Mission Movement will be welcome.

Women are specially invited.

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PRELIMINARY NOTICE.

The ANNUAL MEETING will be held at BRISTOL on June 19. Preacher, Rev. J. E. CARPENTER, M.A.

Details to follow.

THE CAMBRIDGE MOVEMENT.

Persons interested in the Proposal to establish Religious Services at Cambridge on the lines suggested at the Leeds Conference, are invited to attend a Meeting at Essex Hall, on WEDNESDAY, June 12, at 5 p.m.

TUITION.—The Rev. WM. STODDART, B.A., specially prepares PUPILS for University and Professional Examinations. A few Boarders received.—30, West Bank, Stamford Hill, N.

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